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EASTER
1919

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THE CRISIS

A RECORD OF THE DARKER RACES

PUBLISHED MONTHLY AND COPYRIGHTED BY THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE, AT 70 FIFTH AVENUE, NEW YORK CITY. CONDUCTED BY W. E. BURGHARDT DU BOIS; AUGUSTUS GRANVILLE DILL, BUSINESS MANAGER

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Educational Institutions
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THE CRISIS

Vol. 17—No. 6 APRIL, 1919 Whole No. 102

Editorial

EASTER 1919

EASTER by the sound of music tinkling up in the frozen hills and by the burgeoning of green things all over the Earth! And Easter, too, in our hearts! What a glorious difference between the Easter of 1919 and that of a year ago. Last April we were still at war,—how like a dream it seems these days — and the future loomed dark and beyond presage. Both Africa and America were pouring forth dark hosts in response to the continued summons to arms, and that made the hearts of some of us heavier than ever. "It is no war of ours," said some. "And why should we sacrifice ourselves?" asked others. But the wisest shook their heads,—"Right is always right; this is our country. We must save it and so doing save ourselves." So doggedly, sullenly, gladly, splendidly, in varied manner, but always persistently, we went to war.

And we have helped save the world. And we have saved ourselves. Not immediately, not on all sides, a little less in the United States than elsewhere, where the actual fighting took place and others could see our valor. But the world knows us for what we are now—not cowards or traitors—our worst enemies knew better than to call us that, but a people big enough to rise above a consideration of domestic troubles—dire enough heaven knows—and to rush wholeheartedly into the business of saving the world. Suppose we had yielded to German propaganda, suppose we had refused to shoulder arms, or had wrought mischief and confusion, patterning ourselves after the I. W. W. and the pro-Germans of this country. How should we hold up our heads? But any other course than the one we have pursued, whatever our detractors may have feared and hoped, was to us unthinkable. We are not by nature traitorous. And it has been interesting and instructive to note that of those colored men who talked loudest against wholehearted co-operation with the country's cause, and who protested most vehemently against those who were outspoken in their determination to place America first,—of all those not one took an active step to prove himself willing to lay down life or even liberty for what *he* thought was right. There was talk and talk and talk. But not one played the rôle of Benedict Arnold. Not one was arrested even as a conscientious objector.

Which is as it should be.

For see what has happened. We are in a position to come before the world saying: "Behold us. Here we are clean-handed and with pure hearts. You must listen to us. We black people, in addition to our rights of ordinary consideration, have proven ourselves worthy of extra consideration. And so we are holding a Pan-African Congress. The whole black world is virtually represented. We shall never rest, we shall never cease to agitate, until we have received from the world what we have

in such yeomanly fashion rendered—fair play."

And all about us and our hopes rises the tide of Easter.

FOR WHAT?

MY God! For what am I thankful this night? For nothing. For nothing but the most commonplace of commonplaces; a table of gentlewomen and gentlemen — soft-spoken, sweet-tempered, full of human sympathy, who made me, a stranger, one of them. Ours was a fellowship of common books, common knowledge, mighty aims. We could laugh and joke and think as friends—and the *Thing*—the hateful, murderous, dirty *Thing* which in America we call "Nigger-hatred" was not only not there—it could not even be understood. It was a curious monstrosity at which civilized folk laughed or looked puzzled. There was no elegant and elaborate condescension of—"We once had a colored servant"—"My father was an Abolitionist"—"I've always been interested in *your people*"—there was only the community of kindred souls, the delicate reference for the Thought that led, the quick deference to the guests you left in quiet regret, knowing they were not discussing you behind your back with lies and license. God! It was simply human decency and I had to be thankful for it because I am an American Negro and white America, with saving exceptions, is cruel to everything that has black blood—and this was Paris, in the year of salvation, 1919.

Fellow blacks, we must join the democracy of Europe.

THE FIELDS OF BATTLES

I HAVE seen the wounds of France — the entrails of Rheims and the guts of Verdun, with their bare bones thrown naked to the insulting skies; villages in dust and ashes—villages that lay so low that they left no mark beneath the snow-swept landscape; walls that stood in wrecked and awful silence; rivers flowed and skies gleamed, but the trees, the land, the people were scarred and broken. Ditches darted hither and thither and wire twisted, barbed and poled, cloistered in curious, illogical places. Graves there were—everywhere and a certain breathless horror, broken by plodding soldiers and fugitive peasants.

We were at Chateau-Thierry in a room where the shrapnel had broken across the dining-table and torn a mirror and wrecked a wall; then we hastened to Rheims, that riven city where scarce a house escaped its scar and the House of Houses stood, with its laced stone and empty, piteous beauty, high and broad, about the scattered death. Then on we flew past silence and silent, broken walls to the black ridge that writhes northward like a vast grave. Its trees, like its dead, are young—broken and bent with fiery surprise—here the earth is ploughed angrily, there rise huts and blankets of wattles to hide the ways, and yonder in a hollow the Germans had built for years—concrete bungalows with electric lights, a bath-room for a Prince, and trenches and tunnels. Wide ways with German names ran in straight avenues through the trees and everywhere giant engines of death had sown the earth and cut the trees with iron. Down again we went by riven villages to the hungry towns behind the lines and up again to Verdun—the ancient fortress, with its ancient hills, where fort on fort had thundered four dream-dead years and on the plains between villages had sunk into the silent earth. The walls and moat hung gravely black and still, the city rose in clustered, drunken ruin here and in yellow ashes there, and in the

narrow streets I saw my colored boys working for France.

On, on out of the destruction and the tears, down by bewildered Commercy and old Toul, where a great truck hurrying food to the starving nearly put our auto in a ditch, and up to Pont-à-Mousson where Joan of Arc on her great hill overlooks the hills of mighty Metz; then to Nancy and by the dark and winding Moselle to the snow-covered Vosges. In yonder forest day on day the Negro troops were held in leash. Then slowly they advanced, swinging a vast circle—down a valley and up again, with the singing of shells. I stood by their trenches, wattled and boarded, and saw where they rushed "over the top" to the crest, and looked on the field before Metz. Innocent it looked, but the barbed wire, thick and tough, belted it like heavy bushes and huddled in hollows lay the machine-guns, nested in concrete walls, three feet thick, squatting low on the underbrush and scattering sputtering death up that silent hillside. Such wire! Such walls! How long the great, cradling sweep of land down the valley and over the German trenches to the village beyond, beside the silent, dark Moselle!

On by the river we went to the snow-covered Vosges, where beneath the shoulder of a mountain the Ninety-second Division held a sector, with quiet death running down at intervals. The trenches circled the hills, and dug-outs nestled beneath by the battered villages.

We flew back by the hungry zone in the back-wash of war—by Epinal and Domrémy—Bourbonne-les-bains and Chaumont and so—home to Paris.

FRENCH AND SPANISH

ONE result of seemingly secondary, but really of prime, importance should come out of this war: the American Negro should speak French. It is idiotic for any modern man to be unilingual. Some of the most annoying misunderstandings of this period of revolutionary change have arisen from the fact that both in England and in France a man can rank as cultured and yet be able to make himself understood in but one tongue. Not only are there the usual and obvious arguments of mental and spiritual discipline for a working knowledge of living tongues, but American Negroes must remember that, outside the United States, the overwhelming number of educated people of Negro descent speak French and Spanish. Any effective *rapprochement panafricain* must depend, in the first instance, on the ability of the groups of the Negro race to make themselves mutually understood throughout the world.

But more important than this is the fact that the only white civilization in the world to which color-hatred is not only unknown, but absolutely unintelligible is the so-called Latin, of which France and Spain are leading nations. It is to these nations that we must speak and appeal intelligently and with perfect understanding; with these we must make our closest personal friendships. Today the greatest threat on the earth's horizon is the possible world domination of the "nigger"-hating Anglo-Saxon idea. Only the world union of African, Latin, Asiatic, and possibly Slav and Celt can stop this arrogant tyranny—this death to human aspiration.

Toward all this the first step is language. Every Negro should speak French. Large numbers should speak Spanish and Portuguese. Let these languages immediately begin to displace Latin, Greek and Hebrew in our schools. The ancient tongues have their proud place in human discipline and should never yield to "agriculture" and pseudo-science, but they

must yield to modern tongues taught modern-wise—*i. e.*, so as to enable the student in one or two years to speak and understand and read intelligently. This is the new article in our educational creed which the new times have brought.

In every colored community there should be not only French and Spanish classes, but groups reading and speaking, following current newspapers and literature, listening to invited lecturers and visitors, and corresponding regularly with persons in France, Spain, the Islands and South America. Our visits abroad should not be merely Cook's tours, but personal *rencontres* for information and propaganda; every year from now on we should send abroad our best minds and most interesting personalities—if need be by public subscription—to teach the world the A B C of American color prejudice. This is what the white South has been doing for a century, and the white North has stood by consenting. It is high time that, armed with modern tongues, we tried a counter-propaganda and a positive spiritual alliance with the best culture of the modern world.

MAJOR J. E. SPINGARN

MAJOR J. E. SPINGARN, who has been on active duty with the American Expeditionary Forces, writes us from Coblenz, Germany, that he expects to return to the United States early in April and to take up once more his old work with the National Association for the Advancement of Colored People.

FRAUD

COMPLAINTS have come to THE CRISIS office that one J. W. Wallace has been going through New England and elsewhere posing as a representative of THE CRISIS magazine, soliciting advertisements and write-ups for our pages and taking subscriptions. This man is a fraud. If he comes to your community escort him to the chief of police—as was done sometime ago with one Thomas Hopkins.

THE CRISIS urges that no money be paid to strangers who represent themselves as authorized agents for the magazine.

A. G. DILL.

TRIBUTE

EXPRESSIONS of appreciation of the efforts of Dr. Du Bois in Paris have been coming in from so many sides that it seems only fair to his friends to make public some of their desires. We are venturing to do this in the absence of Dr. Du Bois, because he would not hearken to it if he were to be consulted. Colonel Charles Young writes a typical letter. He says in part:

"Can we not make, before Dr. Du Bois returns, a Du Bois Number in which you can give us an inner full page cut of him that we can frame? Something without print on the reverse side? I am sure the colored college students throughout the country would cherish having such a number.

"He has written from time to time many little striking and remarkable paragraphs that are inspiring to colored boys and girls which might be included if you could find them in his files. I am sure he would cherish the appreciative thought of him, and in his extreme modesty and utter forgetfulness of self he would never even assent to it were he present in the United States.

"We owe Dr. Du Bois so much, you know, for his superior vision, his faith, probity and unswerving contending and insistence upon equity and freedom for us as American citizens regardless of a 'that and a that.'"

THE PAN-AFRICAN CONGRESS

This article is compiled from reports and bulletins on the Pan-African Congress sent by W. E. BURGHARDT DU BOIS

THE Pan-African Congress is an established fact. It was held February 19, 20, 21, 1919, at the Grand Hôtel, Boulevard des Capucines, Paris. The Executive Committee consisted of M. Blaise Diagne, President; Dr. W. E. Burghardt DuBois, Secretary; Mrs. Ida Gibbs Hunt, Assistant Secretary, and M. E. F. Fredericks. The Congress maintained an office at the Hôtel de Malte, 63 Rue Richelieu, with office hours from 10 A. M. to 6 P. M.

Fifty-seven delegates, including a number of native Africans educated abroad, were present at the Congress. In all, fifteen countries were represented, as follows:

United States of America	16
French West Indies	13
Haiti	7
France	7
Liberia	3
Spanish Colonies	2
Portuguese Colonies	1
San Domingo	1
England	1
British Africa	1
French Africa	1
Algeria	1
Egypt	1
Belgian Congo	1
Abyssinia	1
Total	57

France was represented by the Chairman of the Committee of Foreign Affairs of the French Chamber; Belgium, by M. Van Overgergh, of the Belgian Peace Commission; Portugal, by M. Freire d' Andrade, former Minister of Foreign Affairs. William English Walling and Charles Edward Russell were in attendance from the United States of America.

At the first meeting held Wednesday afternoon, February 19, M. Diagne, Deputy from Senegal to the French Chamber, opened the Congress with words of praise for French colonial rule. He expressed the hope that the ideal of racial unity would inspire all of African descent throughout the entire world.

Many interesting speeches followed, all of which struck a characteristic note. M. Candace, Deputy from Guadeloupe, insisted with much eloquence and frankness that color should not be considered in the maintenance of human rights. That the rights of black Americans met with so little respect in the United States was, he declared, a matter for special deprecation.

Two other deputies from the French West Indies, M. Boisneuf and M. Lagrosillière, spoke with equal eloquence and expressed their inability to understand how Americans could fail to treat as equals those who in common with themselves were giving their lives for democracy and justice.

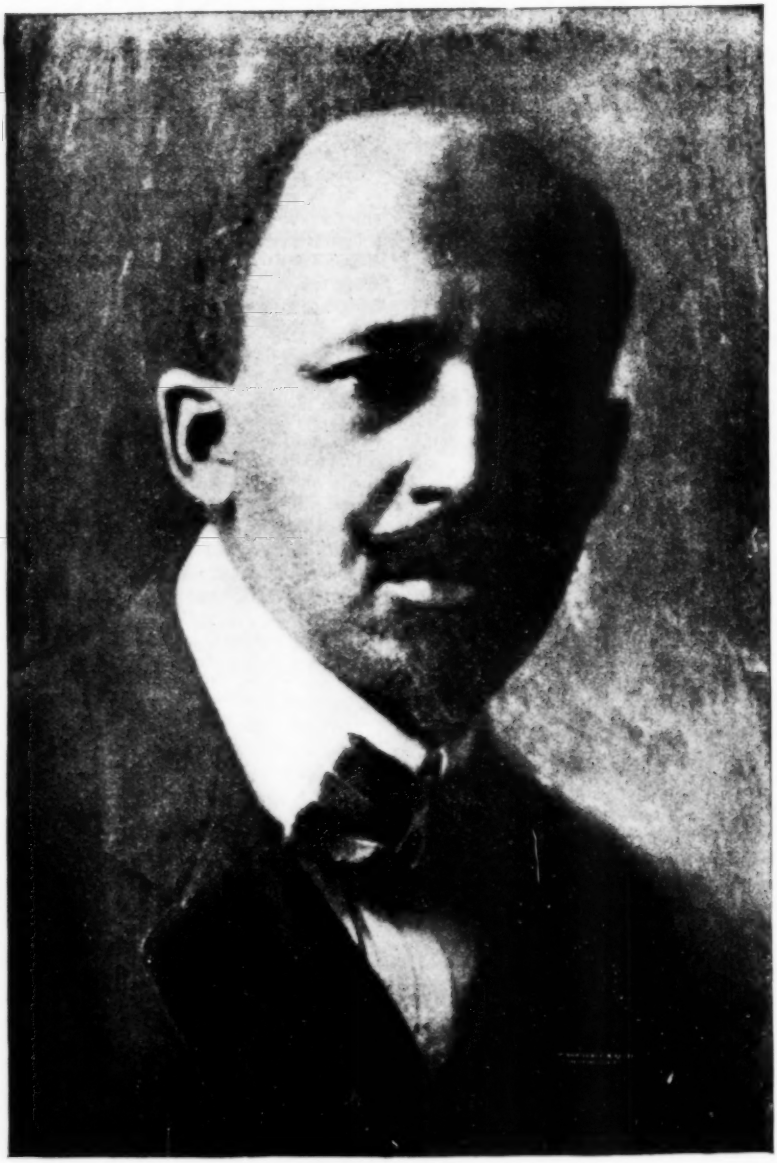
Mr. King, delegate from Liberia to the Peace Conference, gave an interesting exposition of Liberia's aims and accomplishments and expressed the hope that people of African descent everywhere would take pride in that little independent black Republic and in every way possible aid in her future development. "Let us," he concluded, "be considered a home for the darker races in Africa. It is your duty to help. We are asking for rights, but let us not, therefore, forget our duties, for remember wherever there are rights, there are also duties and responsibilities."

The Chairman of Foreign Affairs for France emphasized the fact that the sentiment of France on equality and liberty, irrespective of color, was shown by the fact that she had six colored representatives in the French Chamber, one of whom was the distinguished Chairman of the Congress, M. Diagne, who served on his Committee. Even before the Revolution France had pursued the same policy.

M. Overgergh spoke of the reforms in the Belgian colony and of an International Geographical Society which he represented.

M. d' Andrade talked of the opportunities and liberties given the natives in the Portuguese colonies.

William English Walling said that while he had to blush when America was being arraigned, he felt that changes were already going on in the United States and that in time Americans, whether willingly or not, would have to submit to the opinion of the world and accord to her colored contingent full justice and equality. She must



WILLIAM EDWARD BURGHARDT DU BOIS,

Founder and Secretary of the First Pan-African Congress, which was held in Paris, France, February 19, 20 and 21, 1919.

yield or go down before the darker races of the world. If France has six colored representatives in Parliament, he said, the United States of America, considering her black population, should have at least ten colored representatives in her legislative body.

Charles Edward Russell's address stirred and inspired all. He said the old notion that one race is inferior to another is false, and this war has helped to kill that idea. This Congress, he felt, was a splendid step forward. Africa should press her claims here and now. "It is a great opportunity and yours is the duty to fulfill it," he said. "It is a duty for Africa and for world democracy, for black and white alike. Insist upon your rights!"

At the second session, Mr. Archer, ex-Mayor of Battersea, London, England, spoke of the importance of demanding one's rights, of the value of unity of purpose and effort in ameliorating the condition of people of color throughout the world, starting with the United States and England. He said that while England accords many rights to her citizens of color, she does not give them as much representation as France. "We must fight for our just rights at all times," he concluded.

Dr. George Jackson, an American, spoke of his experiences in the Belgian Congo, and explained why the natives had come to hate German Kultur. As a colored American he also had often had cause to blush for America.

Mrs. A. W. Hunton, from the United States of America, spoke of the importance of women in the world's reconstruction and regeneration of today, and of the necessity of seeking their co-operation and counsel.

At the afternoon session of the last day Mme. Jules Siefried, President of the French National Association for the Rights of Women, brought words of encouragement from the International Council, then meeting in Paris. She said that no one could appreciate better than women the struggle for broader rights and liberties.

Resolutions were passed providing for another Congress to be held in Paris during the year 1921.

The following resolutions, to be presented to the Peace Conference now in session, were unanimously adopted:

I. The Negroes of the world in Pan-African Congress assembled demand in the interests of justice and humanity, for the purpose of strengthening the forces of Civilization, that immediate steps be taken to develop the 200,000,000 of Negroes and Negroids; to this end, they propose:

1. That the Allied and Associated Powers establish a Code of Laws for the international protection of the Natives of Africa similar to the proposed international Code for Labor.

2. That the League of Nations establish a permanent Bureau charged with the special duty of overseeing the application of these laws to the political, social and economic welfare of the Natives.

II. The Negroes of the world demand that hereafter the Natives of Africa and the Peoples of African descent be governed according to the following principles:

1.—*The Land*: The land and its natural resources shall be held in trust for the Natives and at all times they shall have effective ownership of as much land as they can profitably develop.

2.—*Capital:* The investment of capital and granting of concessions shall be so regulated as to prevent the exploitation of Natives and the exhaustion of the natural wealth of the country. Concessions shall always be limited in time and subject to State control. The growing social needs of the Natives must be regarded and the profits taxed for the social and material benefit of the Natives.

3.—*Labor:* Slavery, forced labor and corporal punishment, except in punishment of crime, shall be abolished; and the general conditions of labor shall be prescribed and regulated by the State.

4.—*Education:* It shall be the right of every Native child to learn to read and write his own language and the language of the trustee nation, at public expense, and to be given technical instruction in some branch of industry. The State shall also educate as large a number of Natives as possible in higher technical and cultural training and maintain a corps of Native teachers.

5.—*Medicine and Hygiene:* It shall be recognized that human existence in the tropics calls for special safeguards and a scientific system of public hygiene. The State shall be responsible for medical care and sanitary conditions without discouraging collective and individual initiative. A ser-

vice created by the State shall provide physicians and hospitals, and shall enforce rules. The State shall establish a native medical staff.

6.—*The State:* The Natives of Africa must have the right to participate in the government as fast as their development permits in conformity with the principle that the government exists for the Natives and not the Natives for the government. The Natives shall have voice in the government to the extent that their development permits, beginning at once with local and tribal government according to ancient usage, and extending gradually as education and experience proceeds, to the higher offices of State, to the end that, in time, Africa be ruled by consent of the Africans.

7.—*Culture and Religion:* No particular religion shall be imposed and no particular form of human culture. There shall be liberty of conscience. The uplift of the Natives shall take into consideration their present condition and shall allow the utmost scope to racial genius, social inheritance and individual bent, so long as these are not contrary to the best established principles of civilization.

8.—*Civilized Negroes: Wherever persons of African descent are civilized and able to meet the tests of surrounding culture, they shall be accorded the same rights as their fellow-citizens; they shall not be denied on account of race or color a voice in their own government, justice before the courts, and economic and social equality according to ability and desert.*

9.—*The League of Nations:* Greater security of life and property shall be guaranteed the Natives; international labor legislation shall cover Native workers as well as whites; they shall have quitable representation in all the international institutions of the League of Nations, and the participation of the blacks themselves in every domain of endeavor shall be encouraged in accordance with the declared object of Article 19 of the League of Nations, to wit: "The well being and the development of these people constitute a sacred mission of civilization and it is proper in establishing the League of Nations to incorporate therein pledges for the accomplishment of this mission."

Whenever it is proven that African Natives are not receiving just treatment at the hands of any State or that any State deliberately excludes its civilized citizens or subjects of Negro descent from its body politic and cultural, it shall be the duty of the League of Nations to bring the matter to the attention of the civilized world.

BLAISE DIAGNE, *President.*
W. E. B. DU BOIS, *Secretary.*

CHILDREN AT EASTER

C. EMILY FRAZIER

THAT day in old Jerusalem when Christ our Lord was slain,
I wonder if the children hid and wept in grief and pain;
Dear little ones, on whose fair brows His tender touch had been,
Whose infant forms had nestled close His loving arms within.

I think that very soberly went mournful little feet
When Christ our Lord was laid away in Joseph's garden sweet,
And wistful eyes grew very sad and dimpled cheeks grew white,
When He who suffered babes to come was prisoned from the light.

With beaming looks and eager words a glad surprise He gave
To those who sought their buried Lord and found an empty grave;
For truly Christ had conquered death, Himself the Prince of Life,
And none of all His followers shall fail in any strife.

O little ones, around the cross your Easter garlands twine,
And bring your precious Easter gifts to many a sacred shrine,
And, better still, let offerings of pure young hearts be given
On Easter Day to Him who reigns the King of earth and heaven.

SOME CONTEMPORARY POETS OF THE NEGRO RACE

WILLIAM STANLEY BRAITHWAITE

THE present revival of poetry in America could scarcely advance without carrying in its wake the impulse and practice of a poetic consciousness in the Negro race.

While we have no traditions in the art, we have a rich and precious tradition in the substance of poetry: vision, intense emotionalism, spiritual and mystical affinities, with both abstract and concrete experience, and a subtle natural sense of rhythmic values. All these are essential folk-qualities, primal virtues in the expression of impassioned experience, whether festive or ceremonial, in all the indigenous folk-literatures of the world. But when a race advances from primitive life and customs, or when the divisions of a particular race become sharply differentiated by learning and culture, and intercourse with other peoples with modes of culture more perfect in certain respects affects them, there is produced a standard of form in written and oral speech that becomes a characteristic of class co-racial consciousness. This standard becomes the medium of literary expression in which taste is the vital essence, and is opposed by the "vulgar tongue" of the "people" in which the vigorous and imaginative folk-ballads are recited, the communal chants of traditional custom and ritual dramatized, and national songs sung.

The survival of the vulgar tongue in modern times, where the influence of formal and conventional civilization has penetrated among primitive communities, is in dialect the attempt of the invaded, enslaved, and suppressed peoples, to imitate phonetically the speech of the dominant class or race. Dialect is, thus, not the corruption of the folk or tribal language, of the Frankish invaders of Gaul, of the Anglo-Saxon conquest of ancient Britain, of the absorption of the African savages—who may be likened in every tribal respect to the Franks, Angles and Saxons—by America, but of the language of the Latins, the Britons, and the English.

Dialect may be employed as the *langue d'oc* of Frèdèric Mistral's Provençal poems, as a preserved tongue, the only adequate medium of rendering the psychology of character, and of describing the background of the people whose lives and experience are kept within the environment where the dialect survives as the universal speech; or it may be employed as a special mark of emphasis upon the peculiar characteristic and temperamental traits of a people whose action and experiences are given in contact and relationship with a dominant language, and are set in a literary fabric of which they are but one strand of many in the weaving.

I have gone to some length in the foregoing because the matter is of vital importance to those who regard the future accomplishment of the Negro in American literature. It holds, too, I think, the explanation of that gap which exists between the mysterious and anonymous period of the "Sorrow Songs"—vivid, intense poetry of a suffering, but eternally confident folk—and the advent of Paul Laurence Dunbar. The Negro poet, as such, can be said to have inherited no poetic traditions which would make him a bi-national artist: that is to say, he had no precursors sufficient in numbers and of decided genius, the substance of whose song was racial, while the expression was national—the glorious and perfect instrument of English poetic art, which we know as the common possession of Chaucer, Shakespeare, Milton, Wordsworth, Keats, Shelley, Swinburne, Browning, Longfellow, Poe and Lowell.

This gap I postulate as a silent transition to a new order of imaginative and emotional racial utterance. Remember that here was a race of many tribes, members of which amounting to hundreds of thousands were stolen from their native homes, from their immemorial customs and traditions, which in many instances have been proven to be the traits of a highly organized primitive culture and social code, and forcibly held in a captivity that suppressed every virtue but work and every ideal but obedience. The struggle through two centuries under this unchristian suppression was toward the acquisition of a

new language which in all its unfamiliar and tortuous meanings had to be learned through the auditory sense, as the invaluable aids of reading and writing were denied; and it is little wonder that the earliest and latest folk utterance of these people was the collective yearning of sorrow, impassioned and symbolic, addressed to the one benign spirit their masters taught them from whom to seek love and mercy in a mystical hereafter as a compensation for their miserable existence on earth. It was the poetry of an ancient race passing through the throes of an enforced re-birth into the epoch of an alien and dominating civilization.

When it sought voice in Paul Laurence Dunbar, it did so with old memories and impulses; it was the finale, in a rather conscious manner, of centuries of spiritual isolation, of a detached brooding and yearning for self-realization in the universal human scale, and in a childish gayety in eating the fruits of a freedom so suddenly possessed and difficult to realize. Dunbar was the end of a régime, and not the beginning of a tradition, as most careless critics, both white and colored, seem to think. But his niche is secure because he made the effort to express himself, and clothe his material artistically; though he never ventured into the abstract intricacies and wrung from the elements of rhythmic principles the subtle and most haunting forms of expression. His work reflected chiefly the life of the Negro during the era of Reconstruction and just a little beyond, when the race was emerging from the illusion of freedom to the hard and bitter reality of how much ground still remained to be dishearteningly but persistently fought for before a moral and spiritual liberty, as well as a complete political freedom and social fraternity, was attained. When Mr. Howells said that Dunbar was the first poet of his race to express and interpret the life of his people lyrically, he told only a half-truth; what survives and attracts us in the poetry of Dunbar is the life of the Negro in the limited experience of a transitional period, the rather helpless and still subservient era of testing freedom, and adjusting in the mass a new condition of relationship to the social, economic, civil and spiritual fabric of American civilization. Behind all this was an awakening impulse, a burning and brooding aspiration, creeping like a smothered fire through the consciousness of the race, which broke occasionally in Dunbar as through the crevices of his spirit—notably the sonnet to "Robert Gould Shaw," the "Ode to Ethiopia," and a few other poems—but which he did not have the deep and indignant and impassioned vision, or the subtle and enchanting art to sustain.

Such a poet we did have in substance, though he chose to express himself in the rhythms of impassioned prose rather than the more restricted and formal rhythm of verse. But the fact is as solid as the earth itself, that Dr. DuBois in "The Souls of Black Folk" began a poetic tradition. This book has more profoundly affected the spiritual nature of the race than any other ever written in this country; and has more clearly revealed to the nation at large the true idealism and high aspiration of the American Negro; and the intellectual mind of the country accepted it as the humanistic doctrine by which on terms of equal economic, political and social endeavor the Negro was to work out his destiny as an American citizen—sharing pound for pound the weight of responsibility, enjoying the same indivisible measure of privilege in the American democracy.

It is only through the intense, passionate, spiritual idealism of such substance as makes "The Souls of Black Folk" such a quivering rhapsody of wrongs endured and hopes to be fulfilled that the poets of the race with compelling artistry can lift the Negro into the only full and complete nationalism he knows—that of the American democracy. "There is no difference between men;" declared G. Lowes Dickinson, the English Platonist, "wealth, position race or nationality, make no difference between men: it is only the growth of the soul." And the poets of a race give expression and reality to the soul of a people through whose eternal laws no unnatural impediments of injustices or wrongs can keep from ascendency to the highest fulfilment and the fullest participation in ideal and eternal privileges of life.

I am not one who believes that a Negro writer of verse—or of fiction, for that matter—must think, feel or write racially to be a great artist; nor can he be distinctively labeled by the material he uses. This is a

fallacy too often expressed by critics to confirm the desired hypothesis that the Negro is humanly different in the scale of mankind, that even after some centuries of civilizing process in America, he is still nearer in his most cultivated class to the instincts of his ancestral forbears than any other of the conglomerate races who compose the citizenry of the Republic. In every race and nation there are primitives who retain the impulses of barbarism, more evident and prevalent among peoples of the Teutonic stock than among those of the Latin stock. But the Negro has absorbed, in his advanced class, just as the advanced class of any other peoples, the culture of the best civilizations in the world today, and in his imaginative and artistic expression he is universal. What I said about embodying racial aspirations and material does not alter this fact. All great artists are interracial and international in rendering in the medium of any particular art the fundamental passions and the primary instincts of humanity.

The promise of this I seem to detect in the spiritual voice of the Negro becoming articulate in the poets who are beginning to emerge from the background of the people. They are springing up around us everywhere, and it is the profound duty of the race to encourage and support them. There is power and beauty in this pristine utterance—wood notes wild that have scarcely yet been heard beyond the forest of their own dreams. But if we will cherish these with a responsive audience, one day, and not very long hence, we shall have a great chorus of these singers to glorify our souls and the soul of America.

These notes do not include all the poets who have published books within recent years; they are intended rather to indicate tendencies, which I regard as more important for the moment, and illustrated by the examples of representative work printed during the past year. Thus, such writers as the late James D. Corruthers, Edward Smyth Jones, George Reginald Margetson, and others, do not fall within the scope of this paper. Nor do these writers quite reach the artistic development of those I deal with, neither does Mr. Fenton Johnson, a young man already the author of three volumes, and whose recent work shows a rapid and steady progress. This question of equipment, of a thorough grounding in the technical elements of the science of versification, is the greatest handicap to the progress of many contemporary writers of verse. It is the hard and laborious task of mastering the subtle and fluctuating rhythms of verse that the average individual tries to escape which produces such a mass of mediocre work, often choking and wasting the substance of a passionate and imaginative poetic spirit. It is difficult to impress upon such individuals that they must serve a jealous and consecrated apprenticeship to this divine mistress, and that ambition is but a humble offering upon the altar of her sacred mystical religion.

There are, however, three books recently published, which show not only a distinctive poetic quality, but also an artistic adequacy of expression and which promise the fulfilment of the Negro in poetry I have so confidently predicted for the future. Besides these books, I have in the past year come across single poems in the magazines by unknown writers confirming more specifically the rapid development of the higher poetic qualities that are manifesting themselves in the Negro. These latter I will deal with first, because they represent what I hope most to see accomplished; because they are the proofs of my contention that poets of the race may deal with a rich and original vein of racial material and give it the highest forms of creative literary expression, which neither differentiates the author from the artist in general nor tolerates for a moment the false psychology of that gratuitous, separate standard by which white critics are prone to judge the works of Negro authors.

The most significant accomplishment among these recent poems are two sonnets signed by "Eli Edwards" which appeared in *The Seven Arts* for last October. "Eli Edwards;" I understand, is the pseudonym of Claude MacKay, who lives in New York City, choosing to conceal his identity as a poet from the associates among whom he works for his daily bread. His story as it is, which I had from Mr. Oppenheim, who accepted his poems when editor of *The Seven Arts*, is full of alluring interest, and may one day be vividly featured as a topic of historic literary importance. For he may well be the keystone of the new movement in racial poetic achievement. Let me quote one of the sonnets:

THE HARLEM DANCER

Applauding youths laughed with young prostitutes
And watched her perfect, half-clothed body sway;
Her voice was like the sound of blended flutes
Blown by black players upon a picnic day.
She sang and danced on gracefully and calm,
The light gauze hanging loose about her form;
To me she seemed a proudly-swaying palm
Grown lovelier for passing through a storm.
Upon her swarthy neck black, shiny curls
Profusely fell; and, tossing coins in praise,
The wine-flushed, bold-eyed boys, and even the girls,
Devoured her with their eager, passionate gaze;
But, looking at her falsely-smiling face
I knew her self was not in that strange place.

Here, indeed, is the genuine gift—a vision that evokes from the confusing details of experience and brings into the picture the image in all its completeness of outline and its gradation of color, and rendered with that precise surety of form possessed by the resourceful artist. The power in this poet is, I think, his ability to reproduce a hectic scene of reality with all the solid accessories, as in "The Harlem Dancer," and yet make it float as it were upon a background of illusion through which comes piercing the glowing sense of a spiritual mystery. Note the exalted close of Mr. Edward's riotous picture of the dancer when

. . . . looking at her falsely-smiling face,
I knew herself was not in that strange place—

he translates the significance of the intoxicated figure with its sensuous contagion into something ultimate behind the "falsely-smiling face," where "herself"—be it the innocent memory of childhood, perhaps of some pursuing dream of a brief happiness in love, or a far-away country home which her corybantic earnings secures in peace and comfort for the aged days of her parents—is inviolably wrapped in the innocence and beauty of her dreams. This sonnet differs in both visionary and artistic power from anything so far produced by the poets of the race. The visual quality here possessed is extraordinary; not only

CLAUDE MACKAY

does Mr. Edwards evoke his images with a clear and decisive imagination, but he throws at the same time upon the object the rich and warm colors of his emotional sympathies.

Another poem of last year is by a young man, Roscoe C. Jamison. His "Negro Soldiers," first published in THE CRISIS for September, 1917, is undeniably the finest contribution in verse to the Negro's participation in the war. In such a brief compass the poet has focussed the heart-burning predicament of a many-millioned people, and yet unfalteringly he points the inevitable self-sacrificing way, fervently believing that it will not be in vain. And underneath it all is a current of exaltation in that allusion to the crucified Christ which makes these people the victors in the anguish of their treatment. Though it was first printed in this magazine, and many times reprinted since, I shall quote it here, because it cannot be too often read and cherished:

These truly are the Brave,
These men who cast aside
Old memories, to walk the blood-stained pave
Of Sacrifice, joining the solemn tide
That moves away, to suffer and to die
For Freedom—when their own is yet denied!
O Pride! O Prejudice! When they pass by,
Hail them, the Brave, for you now crucified!

These truly are the Free,
These souls that grandly rise
Above base dreams of vengeance for their wrongs,
Who march to war with visions in their eyes
Of Peace through Brotherhood, lifting glad songs
Aforetime, while they front the firing-line.
Stand and behold! They take the field to-day,
Shedding their blood like Him now held divine,
That those who mock might find a better way!

Need a race despair which possesses a voice of flame and dew like that—a voice, too, that has in it the solacing and uplifting strains of confident tomorrows?

This young man had a future of immense possibilities. Unfortunately he has died since this appreciation was written.

THE LATE ROSCOE C. JAMISON

In Georgia Douglas Johnson we have the foremost woman poet of the race, a writer whose lyrics have some of that flame-like intensity and delicate music which makes Christina Rossetti the foremost woman poet of England. But I do not mean, and I do not wish it to be understood, that I limit her horizons when I characterize her as the foremost woman poet of the race. She expands beyond into the universal, and as the title of her volume, "The Heart of a Woman," indicates, she renders and interprets the mysterious and inexplicable secrets of femininity. The key that unlocks her dreams, her unique sensibility, to revealing those shadowy and passionate depths which lie in a woman's heart, seems to mould itself out of the abstraction of this mood in "Contemplation":

We stand mute!
No words can paint such fragile imagery,
Those prismic gossamers that roll
Beyond the sky-line of the soul;
We stand mute!

The soul of this sex, playing for so many centuries the rôle of Lady Shalott, has at last refused to take the world reflected through a mirror; she will look with her own eyes through the window of experience down upon many-towered Camelot; the shattered mirror has brought her face to face with reality. That is why, perhaps, that women—before they gained the defiant courage of the new art with the Freudian psychology of erotic motorism—made most of the frail, pensive songs of the world. Whether in religion or love, or in the descriptive rendering of nature, they always extracted the substance to which clung the mist of tears. Not always the tears of despair, but tears of joy and exultation as well. This exquisite quality gives a charming atmosphere to Mrs. Johnson's lyrics.

There is in Mrs. Johnson the pure poetic temperament, burning, quivering, thrilling, through the subjective lyric emotion into delicately textured and colored speech. Through these lyrics the whole scale of a woman's heart is sounded, and as if a little tired with so much giving, and so much like a woman, too, when she has lavished her soul upon life, she folds in the end her little dreams up in her heart:

I'm folding up my little dreams
Within my heart to-night,
And praying I may soon forget
The torture of their sight.

For Time's deft fingers scroll my brow
With fell relentless art—
I'm folding up my little dreams
To-night, within my heart!

In Mr. Waverley Turner Carmichael's "The Heart of a Folk" we have a spontaneous singer who has written the raciest and most indigenous dialect verse since Dunbar. His gift is natural and unforced; humor and pathos blending with instinctive utterance throughout his work. His volume contains a number of pieces that can come under no other classification than that of the "Spirituals" of the ante-bellum Negro; he has accomplished the rare thing of reproducing both the haunting rhythm and the fervid imagery of the "Sorrow Songs," to a degree I did not think pos-

sible today. 'They are not exactly the same, but they come so close to the original impulse and expression that they might easily deceive one unacquainted with the inexplicable modulations of the genuine product. Here is a sample:

Keep me, Jesus, keep me;
Keep me 'neath Thy Mighty Wing,
Keep me, Jesus, keep me;
Help me praise Thy Holy Name,
Keep me, Jesus, keep me.
O my Lamb, come my Lamb,
O my good Lamb,
Save me, Jesus, save me.

Here is a poet who might restore something of that peculiar artlessness of praise and longing of the ante-bellum Negro and thus preserve a lingering echo of that tradition—if he returns from the furnace of war whither he has gone to help make safe his country for the democracy that wrung such bitter anguish out of his forebears.

Looked at in every way the foremost poet of the race today is Mr. James Weldon Johnson, whose "Fifty Years and Other Poems" has recently been published. Certainly Mr. Johnson has proven himself more versatile than his brother-poets, and he has been able to define certain characteristics in his verse more broadly based upon experience. He is also more ably equipped to bend his material to the specific purpose in hand, so that there is no indefinite vagueness in his work. He has rather a full-bodied instead of a subtle music, and his emotions, enraptured as they are, never wander incoherently out of control. He brings, too, a wealth of ideas into his poems, and presents them with that finality which sometimes makes you gasp at their audacity, and at others submit to the chastisements of truth. As Professor Brander Matthews remarks in his Introduction to Mr. Johnson's poems, he shows himself a "pioneer in the half-dozen larger and bolder poems, of a loftier strain, in which he has been nobly successful in expressing the higher aspirations of his own people. It is in uttering this cry for recognition, for sympathy, for understanding, and above all, for justice, that Mr. Johnson is most original and most powerful. In the superb and soaring stanzas of 'Fifty Years' (published exactly half a century after the signing of the Emancipation Proclamation) he has given us one of the noblest commemorative poems yet written by any American—a poem sonorous in its diction, vigorous in its workmanship, elevated in its imagination and sincere in its emotion. In it speaks the voice of his race; and the race is fortunate in its spokesman. In it a fine theme has been finely treated. In it we are made to see something of the soul of the people who are our fellow-citizens now and forever—even if we do not always so regard them. In it we are glad to acclaim a poem which any living poet might be proud to call his own."

Mr. Johnson's poems are so much better known, most of them having originally appeared in the leading magazines of the country, than those of the other poets treated in this paper, that I shall not lengthen the already overlengthened space allowed me. And I wish, too, I might comment on Mr. Benjamin Brawley's fine ballad, "The Seven Sleepers of Ephesus," and the verses of Jessie Fauset, which I have noticed in the magazines from time to time, as having a certain wistful note of their own. Both these poets, I trust, will soon give us a collection of their poems, and thus give me the pleasure of writing about them.

JAMES WELDON JOHNSON

GEORGIA DOUGLAS JOHNSON

National Association for the Advancement of Colored People.

THE STORY OF THE BRANCHES FOR 1918

The following is a short, incomplete report of the Branches of the Association. It must be short to fit THE CRISIS, *and it must be incomplete since the National Office knows only a part of its Branches' activities.*

LABOR

WITH the cessation of immigration, incident upon the European War, hundreds of thousands of colored men and women entered upon new employment. This was not accomplished without many a battle. In Charleston, S. C., the Navy Yard needed women workers, but did not want to employ colored. The Branch, aided by the President of the District of Columbia Branch, succeeded in getting about 250 colored women into the Yard, in jobs which they have held satisfactorily. At San Antonio, Texas, the Branch, under its able Executive, secured employment for three hundred colored women at the Reclamation Station. At Memphis and Louisville, colored women were put at over-rough, disgusting tasks by the military authorities. The Branches had them removed and better work assigned them. Cleveland and Detroit were confronted with a great influx of northern labor into workshops and factories, and their Branches investigated conditions and did much to improve them. The colored workers have had their bouts with union labor. National headquarters has handled more than one case. At Charleston, W. Va., the Branch acted alone, successfully reinstating two colored plumbers with whom the white workmen refused to work. In the civil service, Detroit had a successful case getting a colored woman postal clerk into the position to which her examinations entitled her. Danville, Va., saw to it that a Negro who had five times successfully passed his examination as letter carrier secured his position. But the bulk of this civil service work falls on the District of Columbia Branch. Washington is the center for government jobs. One time it is the case of a colored typist who is refused a registration card. The Branch sees that she is registered. Again a stenographer, summoned from a distant state, appears at the appointed place and because she is colored is told that she is not wanted. The Branch has her receive her appointment. All cases do not turn out so favorably as these, but the President of the Branch and his able Executive Committee (a committee that meets every Saturday afternoon throughout the year) see to it that cases are protested and that discrimination does not pass unchallenged.

Our Southern Branches have been confronted with a new reading of the Work or Fight Order making it applicable to anyone whom an employer wants to keep or to get at a low wage! A hairdresser must drop her trade and do her white neighbor's washing. This is reported by the Montgomery Branch to the State Council of Defense and the fine is remitted. A woman, in Augusta, Ga., is arrested under the Work or Fight law for leaving domestic service to go into a better job, but when she comes before the court her case is dismissed, since the judge sees the room filled with influential, respected colored N. A. A. C. P. members. Little Rock, Ark., reports and gets action against the efforts of the cotton planters to keep women at a low wage in the fields. And Atlanta, Ga., after a vigorous fight, keeps the law from being applied in its city to women.

EDUCATION

FOR thirty-two years the anomalous situation has existed at Charleston, S. C., of colored children, not permitted to associate at school with white children, and yet taught by white teachers,—teachers who

never failed to let the children know they felt themselves their superiors. The Charleston colored people have long protested against this, and the Branch backed by the Branch at Columbia, the state capitol, was especially active this year. In consequence, the March CRISIS carried the news that the white teachers are to go out and the colored teachers to come into the schools.

Charleston, W. Va., the capital of the state, has the immense advantage of having three colored men in the state legislature. Through their influence, with the active, energetic support of the Branch, much more money than formerly has been appropriated for colored state schools, and especially provision has been made for an adequate building for the colored deaf and dumb children. In the District of Columbia, the Branch, under the chairman of the education committee, expects to secure a fairer distribution of the city's funds than formerly.

There are many Branches that find they must be on the alert to prevent some form of segregation in the public schools. This reached even as far north as Hartford, Conn., where the Branch came into existence in a spirited and successful protest against the placing of colored children recently arrived from the South in classes by themselves. The same is true of Moline, Ill. Ypsilanti, Mich., wakes up to find that it has a separate school, forms a Branch and has an injunction issued to see that the school is closed.

LEGISLATION

THE next few years should see considerable legislation favorable to the Negro. The recent coming together of the Texas Branches, all only a few months old, to petition the governor to push an Anti-Lynching bill for the state is a sign of the power the Negro will wield. Not the power that works for personal, political gain, but the strength of united public opinion. Where the Negro has the vote we are beginning to have colored members of the legislature. Our Branch on the Isthmus of Panama reports to us that a Negro has been reappointed judge on the Canal Zone. Houston, Texas, secures the right of colored women to register in the primaries.

A few Northern states have excellent civil rights bills. Other states where we have a number of active Branches are realizing the necessity of getting proper bills through the legislature. Branches in Pennsylvania, Ohio, Colorado, and Connecticut are engaged on this most important matter.

JIM-CROWING

IN our northern and western cities, where the Negro is a voter, he must nevertheless be on the alert lest his rights be curtailed by those white people whose superiority consists in making other people uncomfortable. From Ohio, through its Cleveland, Toledo and Lorain Branches, we learn that signs proclaiming that colored people will not be admitted to certain restaurants have been removed. The same news comes from Lincoln, Neb.; Mercer County, Pa.; Philadelphia (where theatres are also convinced it is best to stop segregation), Moline and Santa Monica Bay. The Wilmington, Del., Branch is working against segregation in the court-room, while Denver has objectionable signs removed from the city's tennis courts. San Antonio reports that it has secured better accommodations for the travelling colored public on the railroads in and out of its city; and Columbus, Ohio, is investigating the occasional Jim-Crowing of passengers between that city and Cincinnati.

A most important Jim-Crow case has been tried and reported by the Baltimore Branch. Dr. Coleman, a colored woman physician, brought suit against the W. B. and A. Railway Company for attempting to segregate her. The case was tried by Mr. W. Ashbie Hawkins and a judgment of one cent and damages and cost was rendered. The case was appealed and the judge assessed the damages at twenty dollars. Mr. Hawkins writes: "I think the road is not enforcing the regulation now *except with such persons as it feels will not give trouble.*"

CRIMINAL CASES

TO report the Branch cases where colored men or women have been beaten up, or killed, by policemen; where they have been convicted of crime on what has seemed to the unprejudiced onlooker insufficient and prejudiced evidence would take many pages. Cases have come to us from Lynchburg, Va., Oklahoma, Raleigh, Newark, Fort Worth, Kansas City, Kan., Bakersfield, Cal. The dramatic criminal N. A. A. C. P. case of 1918, ably handled by the Boston Branch, was that of John Johnson, accused of a crime in West Virginia, who fled to Boston. Governor McCall refused to send him back to West Virginia, on the grounds that he would not get a fair trial in his state. Witnesses were brought from

Charleston, W. Va., and after a trial that lasted eighteen days extradition was refused.

San Antonio reported a case where damages were secured from a white man who struck a colored woman; and again a colored man whipped a white man for insulting his daughter, and was protected by the sheriff. Too often, however, where the white man is guilty, the justice meted out is similar to that of a case reported from Charleston, S. C., where a father appeared against a white man charged with raping his ten-year-old daughter. The grand jury did not even examine all the witnesses, but at once brought in a bill of "No case."

"THE BIRTH OF A NATION"

THE activity of the Branches has prevented the performance of this photoplay at Louisville, Ky., at Gary, Ind., and has again stopped it when a performance was attempted in Ohio. At Lincoln, Neb., and Springfield, Mo., objectionable features were removed. The Governor of the State of Pennsylvania in a letter to the Harrisburg Branch, which with Philadelphia, Washington and Newcastle has worked to have the film stopped throughout the state, says that he considers the play an outrage against one of Pennsylvania's greatest statesmen, Thaddeus Stevens.

Another photo-play, "Free and Equal," had an objectionable Negro feature and owing to the energy of the Branches at Los Angeles and Washington, Pa., that part was eliminated.

THE ARMY — SOCIAL SERVICE

IT is unnecessary to state that the bulk of the work of colored as well as white people of the country during the past year has gone into war activities. The Negroes have given wholeheartedly to the war and at the same time have kept a weather eye out for discrimination. Emmett J. Scott, Assistant Secretary of War, has been appealed to many, many times. The Ohio Branches acted energetically in a case of discrimination in the Student Training Corps. At Ohio State University when the students were drawn up for drill, an order came for the Negroes to fall out. It was then explained to them by their Major that they would have to go to colored colleges for their training. Something of the same sort happened at Nebraska, where the Lincoln Branch was active. The matter ended in the colored students being allowed to remain with the white. The Philadelphia Branch through its president worked assiduously to prevent segregation at mess among the white and colored workers at the shipyards at Hog and League Islands. Branch members were very active in the Y. M. C. A., Red Cross work, and gave generously to the Liberty Loans. The Boston Branch collected money for a Soldiers' Rest House, open to both races, reported by the War Department to be one of the best in the country. The President of the San Antonio Branch gave $5,000 for a Rest House.

Apart from war work we hear of the Hartford, Conn., Branch starting classes for the children of southern immigrants; of Toledo planning a field day for the colored children of the city, and Christmas festivities for those who without their help would have had none; and of Atlanta turning to its civic tasks and rooting out dives and "blind tigers."

CENSORING THE PRESS

THE Branches keep up a steady censorship of the press. Objectionable articles are not allowed to pass unchallenged; news letters insulting the colored man are answered. Most important of all, the Branches are insisting that the word Negro, as long as it is to be used at all, shall be used as the name of a race and, therefore, capitalized. And while the press is censored, our own press is brought before the people. Many public libraries have been presented by their N. A. A. C. P. Branches with THE CRISIS. New Orleans, La., boasts a weekly news-sheet published by the Branch.

RESPONSE TO NATIONAL OFFICE

DURING the year the National office has asked for definite pieces of work from the Branches, to which they have heartily responded. The President of the United States was beset with letters and telegrams asking for a pronouncement against lynching, until his emphatic word came in August. All over the country letters poured in from Branch members demanding clemency for the soldiers at Houston. The forum plan suggested in the September *Bulletin* was delayed because of the influenza epidemic, but is now underway in a number of places. And meetings, in all the active Branches once a month, in those

less active at irregular intervals, have kept up the interest of the organization. The *Branch Bulletin* prints each month on an average of twenty-five reports. When we realize that all Branch work is done by volunteers, we appreciate what a vital part the movement has in the world of these Americans who believe in justice for the colored race.

MEMBERSHIP

BOSTON maintains the lead among our branches in diversity of membership, having a large number of persons representing other than the colored race; Des Moines probably has the most impressive with a long list of army officials. The Branches located at state capitols are wise when they secure their governors as supporters of their work. Providence has Governor R. Livingston Beeckman; St. Paul, Governor Burnquist, President of the Branch; and Kansas had as president of the Topeka Branch ex-Governor Arthur Capper, since elected to the senate. Denver has as member and generous contributor, the Hon. Lawrence Phipps, of the United States Senate. We are beginning to count our friends in Congress. A man who joins the N. A. A. C. P. does not have to have the Negro question explained to him.

But most important to us are our rank and file, thousands upon thousands who subscribe to the Association platform and by their dues support its work. They have grown enormously in number since 1917—from 9,282 to 41,524 in the year. This great increase was largely accomplished by the Moorfield Storey Drive in the spring when the District of Columbia, Louisville, Indianapolis, Charleston, Detroit, Springfield, Mass., Seattle, Dayton and Peoria went "over the top!" The National Office has worked with all the energy and determination in its power to convince the Branches of the value of its services and has rested its case upon them for support. The list with the present membership, on the following page, shows that it acted wisely. Through the work at headquarters and the work which we have tried to retail, a work carried on by unselfish men and women in every nearby state of the Union, the N. A. A. C. P. has become a vital force, a power for justice. America must rejoice in such a force, since today, for that state that fails to live in democracy and freedom, the handwriting is writ upon the wall.

A PAGE OF BRANCH HISTORY

1912-1919

Year Organized	*Membership March, 1, 1919.*
1912	
Boston	2,692
District of Columbia	6,926
Chicago	1,277
New York	1,477
Baltimore	306
Philadelphia	896
Cleveland	1,121
Detroit, Mich.	1,053
Indianapolis, Ind.	237
East St. Louis, Ill.	17
Quincy, Ill.	81
1913	
Kansas City, Kan.	691
Kansas City, Mo. (Reorganized, September, 1915)	137
Topeka, Kan.	90
Orange, N. J.	126
Northern California	1,073
Muskogee, Okla.	50
Oklahoma City, Okla. (Reorganized, March, 1918)	45
St. Paul, Minn.	265
Seattle, Washington	227
Trenton, N. J.	37
Providence, R. I.	770
1914	
St. Louis, Mo.	625
Union University, Va.	20
Portland, Oregon	165
Harrisburg, Pa.	109
Minneapolis, Minn.	554
Los Angeles, Cal.	295
Shreveport, La.	191
Newark, N. J.	85
1915	
Pittsburgh, Pa.	740
Buffalo, N. Y.	67
Wilmington, Del.	302
El Paso, Tex.	75
Albuquerque, N. M.	114
Springfield, O.	179
Des Moines, Ia.	389
Cincinnati, O.	577
Toledo, O.	611
Danville, Ill.	20
Peoria, Ill.	185
Dayton, O.	326

Columbus, O.	696
Evansville, Ind.	21
Lincoln Univ., Pa.	36
Decatur, Ill.	152
Springfield, Ill.	136
Louisville, Ky.	1,325
Gary, Ind.	171
Baltimore Co., Md.	30
Denver, Col.	394
Key West, Fla.	150
New Orleans, La.	619
1916	
York, Pa.	68
Camden, N. J.	42
Davenport, Ia. (Reorganized, October, 1918)	55
Montclair, N. J.	34
Oberlin, O.	123
1917	
Atlanta, Ga.	1,353
Richmond, Va.	405
Raleigh, N. C.	49
Jacksonville, Fla.	510
Greensboro, N. C.	46
Savannah, Ga.	79
Augusta, Ga.	71
Athens, Ga.	36
Durham, N. C.	30
Charleston, S. C.	881
Columbia, S. C.	141
Norfolk, Va.	52
Tampa, Fla.	167
Macon, Ga.	109
New Haven, Conn.	428
Memphis, Tenn.	1.024
Moline, Ill.	110
New Bedford, Mass.	424
Syracuse, N. Y.	157
Washington, Pa.	294
Maywood, Ill.	68
Hartford, Conn.	258
Johnstown, Pa.	229
Toronto, Canada	39
1918	
Springfield, Mass.	340
Portsmouth, Va.	39
Danville, Va.	157
Springfield, Mo.	58
Isthmian, C. Z.	52
Roanoke, Va.	120
San Antonio, Tex.	1,228
Winston-Salem, N. C.	80
Fayetteville, N. C.	46
Fort Worth, Tex.	166
Iincoln, Neb.	236
Lynchburg, Va.	100
Rocky Mount, N. C.	51
Santa Monica Bay, Cal.	25
Western University, Kan.	30
Wheeling, W. Va.	61
San Jose, Cal.	67
Sacramento, Cal.	73
Salt Lake City, Utah	53
Fort Wayne, Ind.	42
Green Co., O.	379
Ottumwa, Ia.	61
Adrian, Mich.	42
Akron, O.	127
Asheville, N. C.	103
Charlestown, W. Va.	111
Charlottesville, Va.	44
Vicksburg, Miss.	55
Cheyney, Pa.	78
Vallejo, Cal.	73
St. Augustine, Fla.	88
Evanston, Ill.	59
Beaumont, Tex.	126
Bluefield, W. Va.	26
Falls Church, Va.	101
Petersburg, Va.	117
Houston, Tex.	414
Muncie, Ind.	40
Fayette Co., Tenn.	26
Waycross, Ga.	31
Morgantown, W. Va.	31
St. Rose, La.	76
Lorain, O.	60
Mercer Co., Pa.	94
Salem, Va.	68
Colorado Springs, Colo.	87
Columbus, Ga.	132
Middletown, O.	79
Little Rock, Ark.	102
Montgomery, Ala.	247
Aiken, S. C.	60
Bloomington-Normal, Ill.	94
New Castle, Pa.	52
Brunswick, Ga.	88
Darlington, S. C.	29
Bakersfield, Cal.	99
Flint, Mich.	55
Wellsville, O.	52
Ypsilanti, Mich.	50
Pueblo, Colo.	141
Bay City, Mich.	69
Jersey City, N. J.	77
Omaha, Neb.	158
Selma, Ala.	81
Braddock, Pa.	64
Gonzales, Tex.	50
Silsbee, Tex.	78
Pine Bluff, Ark.	105
Pampanga, P. I.	126
Urbana, O.	77
Rome, Ga.	124
Thomasville, Ga.	52
Youngstown, O.	75
Riverside, Cal.	66
	42,781
Members at large	1,547
	44,328

* * *

The following Branches have been received into the ranks of the Association since 1918. They show the encouraging growth of our work in the Southern States:

Austin, Tex.; Cedar Rapids, Ia.; Dallas, Tex.; Fort Smith, Ark; Galveston, Tex.; Marshall, Tex.; Orange, Tex.; Albany, Ga.; Birmingham, Ala.; Henderson, Ky.; Hopkinsville, Ky.; Nashville Tenn.; Elyria, Ohio; Milwaukee, Wis.; Texarkana, Tex.; Alexandria, La.; Corsicana, Tex.; San Diego, Cal.; Grand Rapids, Mich.

Men of the Month.

A NEGRO CONGRESSMAN

GEORGE H. WHITE, called "the last of the Negro congressmen," is dead. He was born in Bladen County, N. C., sixty-five years ago and studied at the local public and normal schools and at Howard University. In 1882 he was admitted to the Bar and two years later was elected Solicitor for the Second District, including several counties, a position corresponding to that of District Attorney. After four years he was re-elected and served a second term; he, also, served two terms each in the House of Representatives and in the Senate; in 1896 he was elected a member of Congress and served two terms. The Republican National Convention which gave McKinley his first nomination for the presidency of the United States received him as a delegate.

THE LATE CONGRESSMAN WHITE

After practising law in the U. S. Supreme Court at Washington, he moved to Philadelphia. Following the death of Harry W. Bass, he was appointed to the vacancy, as Assistant City Solicitor and assigned to cases in the Municipal Court.

When "The Clansman" was offered in the theatres of Philadelphia, ex-Congressman White voiced a protest against it to Mayor Weaver and it was barred.

This man was elected to Congress in the era following reconstruction. Since that time the "Grandfather Clauses" have operated to make Mr. White "the last of the Negro congressmen."

A "MOVIE" ACTOR

NOBLE M. JOHNSON is known to millions of people throughout the world for his remarkable rise from the position of "extra" in Edwin Arden's Lubin feature, "The Eagle's Nest," to the foremost position accorded a Negro screen actor. Mr. Johnson is the son of Perry J. Johnson, the famous horseman. He was born in Colorado Springs, Colo., where he received a public school training. He followed during the next fifteen years a varied career of travel and adventure. In June, 1914, at Colorado Springs, he secured a position with a company of Lubin players, who were staging the eight-reel western feature, "The Eagle's Nest." He was assigned to an Indian part, as his first introduction to the movie world. Upon the return of this company to Philadelphia, Mr. Johnson went to Los Angeles, in the employ of the Universal Company, where he has been steadily at work, with the exception of the time used in acting for the D. W. Griffith feature production, "Intolerance." However, it was not until the re-

Noble M. Johnson

IN "THE LION'S WARD"

"Sweeney Bodin"

IN "THE EAGLE'S NEST"

lease of the serial productions "The Red Ace" and "The Bull's Eye" that Mr. Johnson's acting attracted national attention.

As a producer and director Mr. Johnson's ability is demonstrated by the Lincoln Film Company (Inc.), a $75,000 Negro producing film company.

A SINGER

CLEOTA J. COLLINS is an Ohio girl. Her father is the Rev. Iva A. Collins, of the Ohio Conference, retired.

Miss Collins is a dramatic soprano and an accomplished pianist. She has studied at the Cleveland School of Music and the Ohio State University, and has taught music at Florida Baptist College, Samuel Houston College and the Episcopal School in San Antonio, Tex. Through the interest of some white people in Cleveland, Miss Collins has had the advantage of a vocal course under Lila Robeson of the Metropolitan Grand Opera Company, who says of her pupil: "She has a very lovely soprano voice of beautiful quality and sings songs with style and intelligence," while *Musical America* reports: "The singing of Cleota J. Collins was positively thrilling. The entrances of the solo voice were made fortissimo on a high A against a choral background descending in curious intervals that would probably have taxed the ability of a Caucasian voice. Miss Collins infused so much spirit into her work that the audience demanded a repetition."

CLEOTA J. COLLINS

The Looking Glass

LITERATURE

GEORGE HENRY BOKER'S "Black Regiment," quoted in the New York *Herald* on the return of the "Old Fifteenth" New York:

Dark as the clouds even,
Ranked in the western heaven,
Waiting the breath that lifts
All the dread mass, and drifts
Tempest and falling brand
Over a ruined land—
So still and orderly,
Arm to arm, knee to knee,
Waiting the great event,
Stands the black regiment.

* * * * *

"Charge!" trump and drum awoke;
Onward the bondmen broke;
Bayonet and sabre stroke
Vainly opposed their rush,
Through the wild battle's crush.
With but one thought aflush,
Driving their lords like chaff,
In the guns' mouths they laugh,
Or at the slippery brands,
Leaping with open hands,
Down they tear man and horse,
Down in their awful course;
Trampling with bloody heel
Over the crashing steel,
All their eyes forward bent,
Rushed the black regiment.

* * * * *

Hundreds on hundreds fell;
But they are resting well;
Scourges and shackles strong.
Never shall do them wrong.
Oh, to the living few,
Soldiers, be just and true!
Hail them as comrades tried;
Fight with them side by side;
Never, in field or tent,
Scorn the black regiment!

* * *

We are in receipt of "Emancipation and the Freed in American Sculpture," by Freeman H. M. Murray. This book gives an interesting and enlightening account of the various sculpture groups in which the Negro has been represented in America.

THE "OLD FIFTEENTH" RETURNS

THE "Old Fifteenth," New York, has come back to New York and has been the recipient of a well-merited storm of applause. The Boston, Mass., *Post* says:

It is written in the book of fame of American soldiers that the 369th United States Infantry, the first Negro regiment to go into active service on the firing line, never lost a prisoner, a trench or a foot of ground in a service of nearly a year on French soil. Marching as an advance guard of the 161st division of the Second French Army, it was the first unit of all allied armies to reach the Rhine after the signing of the armistice. The regiment had 191 days in front line trenches, which is believed to be a record among American units. The regiment never fought in an American brigade or division, but as a part of the French Army.

No matter where they fought—they fought, and as colored troops of the United States have always fought, "nobly." Fort Wagner and Kettle Hill and northern Mexico knew the record of their gallantry. And now Europe knows it.

* * *

The Buffalo, N. Y., *Courier* records a new slogan:

"My men never retire. They go forward or they die!" This was Colonel Hayward's reply to a French liaison officer on June 6 last, when instructed to fall back during the height of the struggle for Belleau Wood.

At the time Colonel Hayward had thrown off his jacket, with his insignia of rank, and was leading his colored heroes in a desperate attack on the German positions. His answer blazed out of the heat of conflict—and will stand!

Moreover, be it recorded to the eternal glory of his dark-skinned troops, they did not "retire." Some of them died, but the rest went forward as their commander said they would, winning a seemingly impossible achievement.

* * *

The New York *Sun* says thoughtfully:

The Negro soldiers did not face the task of making a good reputation for fighting men of their race. That had been written in the history of the nation by their predecessors in other wars. From the Revolution onward, whenever and wherever the United States has needed soldiers, the Negroes have responded. They have always been recognized in the Regular Army as splendid material for professional soldiers, and they have similarly won honor in the ranks of the volunteers. In France they were brought into comparison with Negroes from other parts of the world, and in that comparison they suffered in no way whatsoever.

The Negroes of New York who went overseas, return to their city with the knowledge

that they have earned the plaudits that will be uttered in their honor by men of all races. They have upheld and raised higher than it ever was before the standard of their race. They have given the lie to the contentions that city life is peculiarly demoralizing to men whose skins are black, and that the city Negro has not the physical stamina or the moral integrity of the field hand. The story of their achievements in the field is the final answer to those who have held that only in the southern climate and under patriarchal government can the Negro develop the highest qualities of manhood and self-reliance.

It must have been impossible to see the "Old Fifteenth" New York parade without being impressed with the greatheartedness of a people willing to fight for a freedom which it does not itself possess. The New York *Tribune* recognizes this feeling:

New York during the war period has seen and has been uplifted by many moving spectacles. But never have the feelings of massed thousands been as stirred as by the veterans of the Fifteenth as they marched with bayonets and helmets and superb *élan*. No wonder proud Colonel Hayward says his dark-skinned warriors are the best in the war. Black men returning from a great part in upholding a civilization they hope some day will also be completely theirs! The cheering said to them: "We are charmed by the magnanimity of your spirit." . . . First-class fighting men! Hats off to them! The tribunal of grace does not regard skin color when assessing souls. The boys cheered the Bartholdi statue. It makes the white man uncomfortable. It converts into strange reading glib eulogies of democratic principles. The success of one of our chief political parties is predicated on suppression of the Negro vote and other parties look on without protest.

A large faith possesses the Negro. He has such confidence in justice that he believes its flow will yet soften hard hearts. The evidence of things hoped for suffices, and we have a wonderful example of a patience that defies discouragement. The souls of black folk! When values are truly measured, some things will be different in this country.

CONCERNING LABOR

GEORGE E. HAYNES writes in the *Southern Workman:*

One of the things I find colored men and women all over this country want is a fair and square chance to work at whatever they can do and in whatever place they can do it. They are simply asking for plain, ordinary justice and for a chance to get jobs; and as long as they can do those jobs, to have a chance to hold them.

Second, workingmen are asking for an opportunity to be trained for their jobs. What we want is the equipment to do whatever work we feel ourselves called upon to do that the world wants done, whether that be writing books or following a plough, editing a newspaper or preaching a sermon, laying a brick wall, building a ship, or giving counsel at the peace table. We want education at the expense of the public funds! we want the great bulk of the people taken off the charity list for their education and put on the basis of taxation.

Third, I find that Negro men and women all over this country want a share in the common benefits of the community. I mean those public facilities in every community besides education. I find a common consensus of opinion among workingmen all over this land that they want those ordinary benefits that every modern community now has provided for the residents. They are beginning to feel that they want bathtubs, sewerage and paved streets.

The labor crisis has a peculiar significance when it comes to the question of providing the returning Negro soldier with work. Principal Holtzclaw, President of the Twelfth Annual Utica Negro Farmers' Conference, recently held at Utica Institute, Mississippi, said at the first session:

We are proud of our soldiers and their exploits, both white and black. We are proud of the record they made. I would call to the attention of the Negro soldier that his record in the present war is greatly appreciated by both whites and blacks throughout the country. Now I would appeal to him most earnestly not to besmirch his record, to come back home, lay aside his uniform, take up his old occupation or a new one, and show to the world that as in war he is a soldier, so in peace he is a citizen.

But it is easier to tell the Negro soldier how to hold his job than it is to tell him how to procure it. Forrester B. Washington comments in the Chicago, Ill., *News*, on the lack of employment for the colored man who has come back:

Ninety-nine per cent. of the colored soldiers who have returned to Chicago, not only from the cantonments in this country, but bearing the service and wound stripes of actual service on the western front, are unable to find employment in this city. Difficult as the problem is to obtain employment for returning white soldiers, it is infinitely more serious in the case of the colored heroes in khaki.

If employment is to be looked upon as a reward for services rendered the country, then the colored boys deserve at least 50 per cent. division of jobs. For the "Old Eighth," a colored regiment, a large proportion of which comes from Chicago, has seen much action and suffered many casualties.

Colored soldiers who find employment are given only the most menial and lowest paid jobs. One returning colored soldier, a graduate of Fisk University and student in Yale Divinity School, after spending a week and

a half in vain in search of employment in Chicago, finally was compelled to accept work as a trucker in the stockyards.

Two colored Lieutenants, one a senior in the law school of the University of Michigan and the other a Hampton graduate, tramped the streets of Chicago's business district for four days before they finally found work as temporary clerks in the post office.

These men have read that nothing would be too good for the colored boys who did their bit so bravely on the western front, and they complain that many of them have returned to be forced into even more inferior jobs than they had before they went away.

The United States Employment Service is glad to do what it can to place these men at work, but it is limited by the apparent unwillingness of employers to wipe out the color line in the slightest degree. The fact is that in certain industries employers are taking advantage of the necessary retrenchment on account of the end of the war to make a blanket dismissal, not only of those colored employees who were taken on during the war, but also of those who helped them to solve their labor scarcity problem created by the stoppage of immigration two years before the United States entered the war.

AFRICAN COLONIES

PROFESSOR G. A. JOHNSTON ROSS, of Union Theological Seminary, New York, in a letter to the London *Christian World* opposes the suggestion that the United States take over the possession of the African lands taken from Germany in the present war:

America has done wonderful altruistic work on the international plane and is girding herself now for a much vaster program of international service, for which she is splendidly equipped. But that equipment most emphatically does not include equipment to deal with Negro peoples. Have the newspapers and publicists who lightly suggest that America should take a hand in the government of Africa forgotten that half the states of North America are but two generations removed from Negro slave holding; that even now in Virginia railroad waiting rooms have iron railings running up the center dividing the room into two parts, the one marked, "For White People" and the other, "For the Colored Race?" The young men of this country find it easy at the bidding of their instructors to interpret religion in terms of democracy and brotherhood; they appear for the most part, as their instructors do, profoundly unconscious of the violations of that spirit of brotherhood which go on unchecked in their relation to the Negro. No; let the American people have full scope in Europe and in the international zone at the heart of what was Turkey, for their splendid and unselfish energies, but do not let America be burdened with tasks for which she is not yet historically and morally prepared. At least two generations yet must pass, if not more, before the virus of a cheap, contemptuous pride in the matter of her dealings with the Negro has been cleansed from the national blood.

* * *

His remarks are uncomplimentary to America, but they are well worth pondering.

THE SOUTH AND DEMOBILIZATION

THE South presents a curious attitude of unrest, one might almost say of fear, to the advent of the returning Negro soldier. A writer says in the Chicago, Ill., *Unity:*

Nothing but the pen of a Jonathan Swift could do justice to the present mood of the South, as it faces the prospect of the return and demobilization of the Negro regiments which have seen service in France. These Negroes have in past years been denied all rights and privileges of equal citizenship with whites; through the exigencies of war, they have been challenged to the greatest responsibility and highest honor which can be bestowed upon citizens, that of dying for their country; and they have been deliberately taught the efficacy and justifiability of the use of violence in a just cause! Here is a tangle which may well give others than Southerners and Negroes, pause. It reminds one of the maxim so frequently used in the anti-slavery days—"no question is settled, till it is settled right."

* * *

The New York *Tribune* adds:

Why any one should become excited over the return of Negro soldiers from France is as perplexing to patriotic Americans as it is discouraging to the Negroes themselves, who have supported with remarkable and ready energy every movement necessary for national success in the war. In the South both races have worked together in food conservation, war savings, Liberty Bonds and other campaigns, and in these patriotic co-operative efforts have found a new relationship of friendly feeling and sympathy which, if retained, would help to bridge the critical stream of reconstruction and reabsorption of Negro soldiers into civil life.

* * *

Yet reports from Alabama, Georgia and Tennessee say something akin to the Ku Klux Klan is being revived. It is almost unbelievable. The feeling of the Negroes as reflected in their newspapers is one of bitterness, discouragement and pathetic despair.

Happily, sentiment appears divided. The Mayor of Knoxville, on receipt of a letter from an organizer of the secret society in his state, called together a group of leading Negroes of Knoxville and said he did not feel a branch of the organization was

necessary in his city. The name of Governor Roberts of Tennessee, having appeared on the list of members, he repudiated the organization and gave out an interview saying the use of his name was a forgery.

An ill day will arrive if there is a revival of racial animosity in the South.

* * *

S. J. Young writes in the Columbus, Ohio, *State Journal:*

Are we to see again the reconstruction days, only in a worse form, that were the aftermath of the Civil War—the rehatching of the Ku Klux Klan?

The Negro came not here of his own volition, but, liking the climate and breathing the freedom that permeates the air everywhere, he is not now so easily frightened away. He is taxed without representation, segregated without a choice, disfranchised by numerical strength, lynched on the least provocation; the law that should protect is a hindrance, for it keeps him from protecting himself. Under these oppressions he has gone willingly into industry to build up the country; fought, bled and died that "our flag" may flaunt its colors to the breeze to tell of "freedom," the freedom that is denied him.

What are his enemies afraid of that they should organize such a diabolic society, when all the world is seeking peace and the pursuit of happiness? He has never borne arms to protect his rights, nor slain to strike terror in the hearts of others. He is not anarchistic, but oppression may bring it about; not a Bolshevist, but hunger may make him so; not disloyal, but inactivity of the central government may cause it. He only asks the rights and privileges of an American citizen without any restrictions. Grant him these; denied these (in this day with the spirit of liberty in the air no man will tolerate an abridgement of his rights), who cannot foretell a divided country?

We cannot conscientiously solve the problem of America or settle a Balkan quarrel, tell the South Americans to live brotherly and protect them from aggression when we do not protect at home. Liberty and brotherly feeling go hand in hand. Has it ever occurred to you that a man that has died so often for freedom of others may die for freedom for himself? Let us now begin a social evolution to establish an American plane of manhood for all of us.

* * *

But the really intriguing point is this—does the South actually suppose that the Negro soldier, after facing German gas and German barrage, is going to be seriously intimidated by a lot of silly, masked cowards? The war has not changed black skins to white but it has taught their owners to face a danger and see it through. It is just as "sweet and fitting to die" for Democracy at home as abroad.

THE PITY OF IT

HOW are we to reconcile lynching with the American attitude toward German and Russian brutalities? The *Nation* says:

When the Negro went so willingly to war for the United States, he, of course, had faith that a new attitude of justice toward him might result. The Negro fighting in Europe was not simply fighting Germans, but was fighting indirectly for his privileges at home in America. With what result? According to the records of the Tuskegee Institute there were sixty-two lynchings in 1918—twenty-four more than in 1917. The figure includes the lynching of two so-called disloyal whites. The State of Georgia again carries the banner of shame, leading all other states, with eighteen lynchings; Texas is next, with nine, and one a child under sixteen who was pregnant. So the story continues. But whereas stories of German and Russian brutalities, often wholly unsubstantiated, capture long columns in the press, our own real and terrible transgressions are crowded toward back pages into as narrow space as possible, if indeed the bloody tale is told at all. We call attention once more to the facts, not to reproach any section of the country, but to remind our readers how serious is the task of building up a genuine civilization here at home.

* * *

A wearer of a Service Pin is concerned with the impression which our inconsistencies must make on the world abroad. He writes in the Detroit, Mich., *Free Press:*

It is with deepest humiliation I note that the Southern States are still lynching Negroes. Right in the face of the peace conference, a mob burns a Negro on the public square in Texas for a crime for which the state had already meted out a fit punishment. Women, American women, stood by and rejoiced at this act of barbarism, while in France and Belgium women are crying out justice against Hun barbarism.

Who will mention these facts at the great conference which has convened to make the world safe for democracy? Will our president? Or is he too much affected by the woes of the war-scourged countries to note the wrongs done his people here? If the Allies really wish to make the former German Kaiser suffer, they should clip his hair, blacken his face and banish him south of the Mason and Dixon line—most any state would do. We claim we love democracy,—why persecute a man on account of his color? Why not imitate Marshal Foch, who said: "France has no color prejudice and persecutes no man on account of color or creed."

* * *

The Boston, Mass., *Congregationalist* and *Advance* says:

In this proud hour of victory we have no right to boast. Rather, let us turn in humility to the shame of America, to the unfinished task that those who have fought the battles for freedom have left for us to do. At least sixty-eight lynchings in the United States is the record for the year 1918. What are we going to do about it in 1919? If we could do what we have done to save the world from Prussianism, can we not save America from the murderous mob and make it safe for the black man and safe for democracy?

* * *

A way out is suggested by the Boston, Mass., *Evening Transcript:*

Since the president appealed to the people on July 26 to stop lynchings, twenty-one Negroes have been lynched—and perhaps some white men. Appeals of that sort have no permanent effect, evidently. Let us have a new Constitutional Amendment, providing that the Federal Government shall have concurrent jurisdiction with the states over these crimes of the mobs against law and authority. The new prohibition amendment grants to the Federal Government concurrent jurisdiction with the states to enforce prohibition. Only the teeth of the Federal Government, it seems, can ever destroy the jurisdiction of the mob.

AMERICANIZATION

SECRETARY OF THE INTERIOR FRANKLIN K. LANE offers specific suggestions for the Americanization of the Negro:

Then, we must consider the Negro. For him and his condition we are responsible as for no one else. He came here without exercising his own will. He was made a citizen without discrimination and in a large out-of-hand way. The Indian, we feel, we are responsible for as a nation, and we give him an education—a most practical one. But the Negro, who is a charge upon the American conscience and whose education, I believe, should long ago, in some part, at least, have been a charge upon the American pocket, is slowly, very slowly, coming into that knowledge which is his one chance of developing into a growing national asset—the knowledge of the way of making a living. When one looks into the effort that is being made to give the Negro the right sort of an education, he finds a much more cheerful picture than he had thought. The Southern States, for instance, are meeting with no little eagerness the offers that come to them to give some direction to the education of the Negro. The problem is basically one of money. The way has been found to give our colored citizen an education that will strengthen his fibre, widen his vision, and at the same time make him happy in achieving a useful place in society. There are no more inspiring and promising reports written in this country than those of the various foundations which are promoting the right method of educating the Negro. Not only is the response from the states encouraging, but experience has gone far enough forward by this time to demonstrate that with guidance, oversight and the bearing of only a part of the financial burden, this whole problem of lifting a backward people onto a level more compatible with our hopes for them and with their status as citizens can be realized. Still, this nation may learn what education will do for an undeveloped race by the study of its own work in the far-off Philippine Islands.

* * *

Of course, one might say that the Negro is already an American and needs only the right to enjoy the privileges of his citizenship.

COMMUNITY SINGING

THE Philadelphia, Pa., *Record* says:

In our present widespread impulse to sing in communities, the Negro has come into his own.

* * *

Music is probably a good deal more of a motivating force to the colored races than to the white. It is one of their chiefest emotional outlets. They sing from instinct, from an inner necessity. No manual labor is so oppressive as to silence them; and their love of harmony makes them delight in concerted music—music with parts.

It is this prompt and loving facility, this instinct for harmony as well as for melody, which makes the Negro such a valuable asset in our national will to sing. He does not have to be persuaded to be converted.

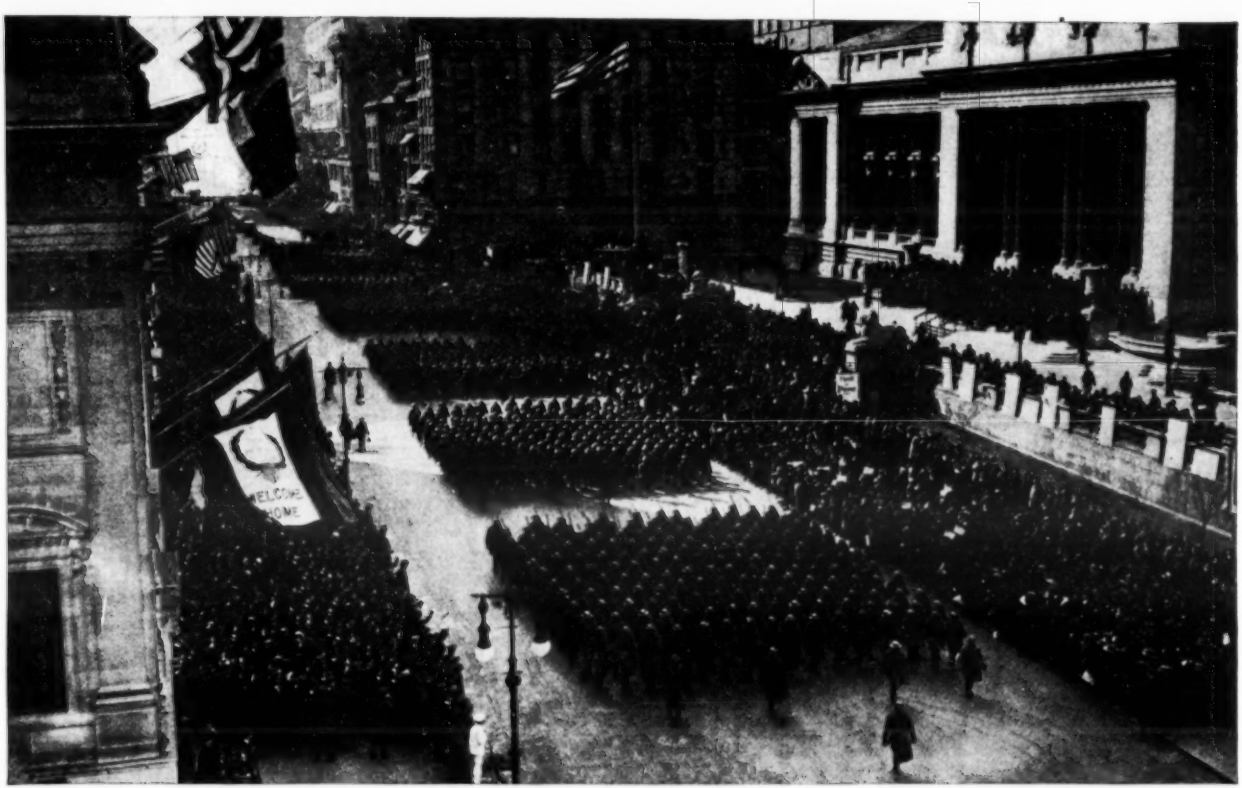
Did you ever happen to be about an army post where Negro troops were in camp? There is music from reveille to taps; every hour, every minute of the day. All the time that the trumpeters are not blowing out actual routine bugle calls they are practicing them. Mouth-organs go, concertinas; more than anything, perhaps, guitars.

* * *

And when retreat comes at night, and the flag goes down, and the band stands out to play "The Star-Spangled Banner!" no other body of instrumental musicians ever plays with the wholehearted vivacity and sweep of a Negro regimental band.

We have heard that a handful of pipers at the head of a Scotch regiment could lead that regiment down the mouth of a cannon. Well, likely enough they could.

But so could an American military band lead a regiment of Negroes. One who has seen them march behind their screaming cornets and clarinets readily believes the thing. It amounts—the force of music—to a sort of mesmerism.



THE CITY OF NEW YORK WELCOMES THE RETURN OF THE "OLD FIFTEENTH."

—Western Newspaper Union.

MUSIC AND ART

OF the appearance of R. Augustus Lawson with the Philharmonic Orchestra in Parsons' Theatre, Hartford, Conn., the *Daily Courant* says: "Mr. Lawson, at the piano, was in very fine form and not only played the concerto with the orchestra, but was compelled to add two solo numbers as well." Mr. Lawson is organist of the Talcott Street Congregational Church.

¶ The bulletin of St. George's Church, New York City, announced on February 23 the completion of the twenty-fifth year of continuous service of Mr. H. T. Burleigh as baritone soloist, and remarked: "Through all these years, with their inevitable changes, he has been a faithful and devoted helper, friend and worker in the varied activities of this church.—Among our people in blessing and in bereavement, in joy and in sorrow, few can have seen so much or have served so well."

¶ The fourth concert in the series of Historical Organ Lecture-Recitals was given by Clarence Dickinson, Director of Music at Union Theological Seminary, New York, on February 25, when an All-American program was presented. Mr. H. T. Burleigh, baritone, was one of the assisting artists, as well as one of the composers whose compositions were included on the program. Mr. Melville Charlton assisted at the second recital as second organist.

¶ An interesting account is given in the *Musical Quarterly* for January of the life of Chevalier de Saint-George, a noted violin virtuoso and composer of color who died in France in 1799. Saint-George was one of the first French musicians to write string-quartets. A street in Paris bears his name.

¶ The First Army Post Band, colored, is still active in France. During January the band played at one of the Catholic Cathedrals and also for the Prince of Monaco at his Chateau. The Prince expressed particular pleasure in Negro music.

¶ A particularly fine Army Band is that of the 368th Regiment, colored, of which Lieutenant A. Jack Thomas is leader. Lieutenant Thomas has had the advantage of two years' study at the Damrosch School for the training of band leaders. While abroad he composed "The Sons of Liberty March," which was dedicated to the Ninety-second Division, and published by a French publisher.

¶ At the Promenade Concerts in Queen's Hall, London, Henry F. Gilberts' "Comedy Overture on Negro Themes" was one of two numbers by American composers.

¶ Clarence Cameron White, violinist, asisted by T. Theo Taylor, pianist, played recently during the noon-hour for the 2,500 white and Negro employees of the Armour Packing Company of East St. Louis, Ill.

¶ A meeting in "Recognition of the War Service of the Colored Soldiers" was recently held in Symphony Hall, Boston, Mass., with Dr. Alexander Mann, Rector of Trinity Church, Boston, presiding. The musical program included selections by Mr. Roland Hayes, tenor, camp-songs by Negro soldiers from Camp Devens, and Negro spirituals by choral classes from the Robert Gould Shaw House.

¶ Roland Hayes, tenor, recently appeared in song recital at the High School Auditorium, Plainfield, N. J., and at Quinn Chapel in Louisville, Ky. Of the latter engagement the Louisville *Times* says: "Roland Hayes, tenor, needs no allowances made for 'race or previous conditions.' His is one of the voices made for the expression of beautiful emotions and it is directed by an intelligence that gives scope to all its powers."

¶ Two Negro musical organizations have appeared in leading theatres in New York City recently. The Clef Club Singers and Players have a four months' engagement at the Selwyn Theatre, where they have attracted favorable attention, with Deacon Johnson as leader and E. Gilbert Anderson as conductor. The Syncopated Orchestra under the direction of Will Marion Cook has appeared at the 44th Street Theatre.

THE BAND OF NEW YORK'S "OLD FIFTEENTH," LED BY LT. JAMES REESE EUROPE

THE WAR

THE names of forty-four Negro heroes of the Great War have been unveiled on an honor tablet at the Civic League, a Negro organization in Williamsbridge, New York.

¶ The Jewish Welfare Board has offered the use of one of its buildings at Camp Mills, Long Island, for an elementary and vocational training school for Negro soldiers assigned there to permanent duty.

¶ Since the "Old Fifteenth" has been mustered out of service, Assemblyman Martin J. Healy has introduced a bill to create a colored regiment of infantry in New York City to be officered by Negroes. The Healy measure provides that within three months after the enactment of the bill the Adjutant-General shall organize and equip a colored regiment which is to become a part of the National Guard. Any member of the regiment who served overseas is eligible for an officer's commission. The measure also contains a provision asking the Armory Board of the City of New York to provide an armory for this regiment.

¶ The City of New York, on February 17, celebrated the return of the 369th Infantry. The regiment was the first complete unit of the American Expeditionary Force to be paraded through the city. It passed under the uncompleted Victory Arch, led by policemen on horseback, the Police Band and Colonel Hayward. On Fifth Avenue they were reviewed by government and war officials and throngs and throngs of cheering citizens; then they marched through Harlem, where they were welcomed especially by their own. Each of the over three thousand Negroes was decorated with the *Croix de Guerre;* many wounded soldiers were in automobiles, notable among whom was Henry Johnson, who, with Needham Roberts, killed twenty-four scouting Huns; Lieutenant Europe's band, which became one of the most popular bands in France, was there; in the evening a dinner and entertainment was given the troopers by the city.

¶ Nettie Jackson says in the Buffalo, N. Y., *Express:* "Don't let it be said by the great American historians in the coming years that only American white women served as nurses in the great conflict. Put in a paragraph that the colored woman wanted to go, but the nation wouldn't let her. But by your own handiwork, Americans, you failed in the so-called blue-blood plan in the case of the Red Cross, for you so arranged it that you knew not the black from the white in the case of three hundred colored nurses that passed as white and served the great cause at God's command. The debauchery which the southern gentlemen and their sons delighted in will cause their own destruction."

¶ Last September Mr. L. B. Ransom was appointed Director of Colored Food Clubs in Indiana. He has organized food clubs in all of the large cities of the state, making a total of about one hundred clubs,

representing a membership of two thousand persons.

¶ Sergeant J. S. Banks, of East Liberty, Pa., while serving with the American Expeditionary Force was promoted to a Lieutenancy. He is a member of the Maryland Separate Battalion.

¶ A statement from Lieutenant-Colonel George B. Lake of health reports for the last six months at Camp Grant, Rockford, Ill., gives the following facts: out of 81 cases of scarlet fever only three were Negroes; in November there was not a case of diphtheria among the Negro soldiers, while among white soldiers the rate was 20 per thousand; however mumps among Negro soldiers was 246.1 per thousand, and among the white soldiers 17.5 per thousand.

MARGARET WASHINGTON

¶ Margaret Washington is Orderly of the Minnesota Motor Corps. She furnishes her own car and since last April has worked from Alpha Station, one of the largest Suffrage and Red Cross stations in that city. She is also a surgical dressing supervisor of the Red Cross.

MEETINGS

THE National Negro Press Association held a four days' meeting during February in Nashville, Tenn., as its fourteenth annual session. The standardization of advertising, the unification of interest for race uplift, the proposition of heading off fake advertising agencies were discussed. Mr. C. J. Perry, of Philadelphia, Pa., was elected president.

¶ The International Committee of the Y. M. C. A. will conduct two student conferences for colored men this spring: March 27-30 at Prairie View, Tex., State Normal School; April 3-7 at Tougaloo College, Miss. Mr. W. C. Craver, International Student Secretary, will direct these conferences.

¶ The eighth annual Kings Mountain Student Conference, Y. M. C. A., will convene at Kings Mountain, N. C., May 23-June 2. Delegates from colored schools and colleges throughout the United States are invited to attend.

¶ At Witherspoon Hall, Philadelphia, Pa., Dr. P. P. Claxton, U. S. Commissioner of Education, and Leslie P. Hill, Principal of Cheyney Training School for Teachers, brought to the attention of their audience the economic loss to the United States by its failure to educate its Negro population. Mr. H. T. Burleigh, Cleota J. Collins and the Cheyney Singers rendered music.

¶ A semi-political convention of Negroes held in Columbia, S. C., and led by Bishop Chappelle passed a resolution reaffirming allegiance to the Union Republican Party, "or any other political organization that will give us the rights to which we are entitled." The convention sent delegations to wait on Governor Cooper, to urge that Negroes be represented on boards of school trustees, and to the State Railroad Commission to present a petition for better railway service for Negroes.

¶ At the meeting of the A. and N. College presidents, at Tuskegee Institute, the National Historical Society was organized, for the purpose of preserving Negro statistics. Dr. R. R. Wright, President of the State College, Savannah, Ga., was elected president of the organization.

THE CHURCH

ST. PAUL A. M. E. CHURCH, Pueblo, Colo., from February 3-10 held a "Celebration of the Tercentenary of the Negro's Residence in America." There were addresses, music and an art display. The Rev. W. H. Prince is pastor of this church.

¶ Out of a population of six thousand Negroes in Des Moines, Iowa, two thousand are members in active standing of the eight colored churches of the city. St. Paul A. M. E. Church has a membership of one thousand.

¶ The report of Olivet Baptist Church, Chicago, Ill., for the year 1918 shows receipts amounting to $64,978 and disbursements, $58,698. It has a membership of 7,648 and property valued at $250,000, with an indebtedness of $60,000. The Rev. L. K.

Williams, formerly of Fort Worth, Tex., has been the pastor for the past two years.

¶ Rev. J. H. Henderson, Pastor of Mt. Zion Baptist Church, Knoxville, Tenn., was recently elected a member of the white Baptist Ministers' Union.

¶ The National Catholic Association for the Advancement of the Colored People has been organized, with Dr. O'Connell, Bishop of Richmond, N. Y., at the head of the movement.

¶ The Year Book of the Churches reports 1,204,328 Negro Baptist children and 125,474 teachers; for every one hundred church members there are forty children in the Sunday School.

PERSONAL

UPON invitation of Will H. Hays, Chairman of the Republican National Committee, Dr. Robert R. Moton has accepted membership on the Roosevelt Permanent Memorial National Committee and become chairman of the Negro sub-committee.

¶ Sara McClenahan, a colored woman in Pittsburgh, Pa., has been appointed a police woman by the Department of Public Safety, to look after the morals of Negro girls and women.

LT. JACKSON

¶ Lieutenant Charles C. Jackson, of Akron, Ohio, was awarded the *Croix de Guerre* for capturing the Belgian town of Lorgny, while he was with a machine-gun company serving with the "Suicide Squad" of the Ninety-second Division.

¶ Mme. Della Parker Hicks, formerly of Goldsboro, N. C., now of Brooklyn, New York, announces the marriage of her daughter Minnie Thomascena to Professor J. Warrington Francis, of St. Kitts, B. W. I., and Brooklyn, New York, on April 26, 1919.

SOCIAL PROGRESS

THE first Negro court attendant has been appointed by the Board of City Magistrates, New York, in the person of Harold E. Sinmelkjaer, twenty-seven years of age, an honorably discharged Second Lieutenant of the National Army.

¶ The Senate at Charleston, W. Va., after amending the School Code Bill, to eliminate the provision that one member of the State Board of Education should be a Negro, and further amending it to provide an Advisory Commission of three Negroes, passed the bill without a dissenting vote. It will now be voted on in the House.

¶ The Ashland Place Branch, Y. W. C. A., for young colored women in Brooklyn, N. Y., has been dedicated. The building is a five-story structure and includes social rooms, library, class rooms, gymnasium, cafeteria and sleeping rooms with accommodation for twenty-two girls.

¶ Five hundred colored men are to be trained for Community and Rural Service among Negroes at the new Y. M. C. A. Training School, Atlanta, Ga., under the National War Work Council, Southeastern Department. The school opened in February. Mr. J. W. Davis, Executive Secretary of the Twelfth Street Branch, Y. M. C. A., Washington, D. C., is director.

¶ The War Camp Community Service recently assigned three colored women—Martha L. Main, Mary E. Bayne, and Edith Ross, for work among Negroes in Charleston, S. C., Augusta, Ga., and Norfolk, Va., respectively.

¶ A colored Y. W. C. A. has been formally opened in Germantown, Pa., with seven hundred charter members.

¶ The ratification by Illinois of the Prohibition Amendment to the Federal Constitution was the occasion of an interesting and dramatic incident. There are three colored members of the Lower House of the Illinois General Assembly whose campaigns have been largely financed by the "wet" element. It has been the accepted belief that no member from the districts represented could be returned if he failed to take his stand among the "wets"—in short, it was considered political suicide for anyone representing this constituency to identify himself in any way with the dry cause. Yet one of the colored representatives, Adelbert H. Roberts, said in a rousing speech before the House: "Desiring to prove to the world that a Negro legislator is capable of having a broader vision, a higher conception of the duty of a citizen in a great crisis like this, than the Chicago *Tribune* (which had just published a scurrilous comparison of the prohibition amendment and the 15th amendment) I desire to join the best white people of the country by putting into the Constitution an amendment, quite as glorious as the amendment of emancipation."

¶ The R. W. U. Thrift Club, a student organization of Roger Williams University, Nashville, Tenn., was organized last summer to promote the sale of War Saving Stamps. The last monthly report of the treasurer shows a deposit of seventy dollars in these stamps. The organization is keeping in touch with each one of its alumni "over there." It recently furnished the school president's reception room with new furniture.

¶ Among the appropriations of the Legislature at Charleston, W. Va., are the State Negro Tuberculosis Sanitarium, for current general expenses, $15,000 during 1920 and $18,000 during 1921; for repairs and improvements, $5,000 each year; the West Virginia Negro Orphans' Home, for current general expenses, $12,500 each year; the Bluefield Negro Institution, for salaries of officers and teachers, $17,000 each year; other expenses, $9,000 each year.

EDUCATION

HYACINTH DAVIS

ONE of the youngest pupils to enter Hunter College, New York City, this term is a colored girl twelve-year-old Hyacinth Davis, who took the entrace examinations and passed with 100 per cent in mathematics.

¶ The Assistant Superintendent of Schools, Washington, D. C., reports the graduation of two hundred colored grammar school students, of whom 142 will enter the new Dunbar High School and the remaining 58, the Armstrong Manual Training School.

¶ The following Negro students were graduated at the January commencement from high schools of Rochester, N. Y.: Hazel Cash, Katherine Beard, Emily Bennett, Mildred Taylor. The Misses Cash and Beard have been given office positions at East High School.

¶ The General Education Board has issued its annual report for the fiscal year 1917-1918, which shows appropriations of $318,885 to schools for Negroes.

¶ In the State of Kentucky during 1918 there were 390 high schools for white students, an increase of 20 over the previous year, with an enrollment of 21,707 students, an increase of 2,129 over the previous year. The number of graduates were 2,468, an increase of 260 over the previous year, 796 of whom entered colleges, an increase of 30 over the previous year. For colored students there were 34 high schools with an attendance of 1,209, of whom 42 were graduated during 1918. The cost of the white high school buildings and grounds is $4,874,513 with equipment valued at $250,000. The cost of the colored high school buildings and grounds is $352,170.

GHETTO

NEGRO officers of the American Expeditionary Forces returning on the *Olympic* were segregated, irrespective of rank, in a tea-room, while the white officials used the dining-room. Not only this, but James G. Wiley, a colored Y. M. C. A. secretary, says: "The regimental flag and colors of the 365th Infantry were salvaged and lost. . . . . The officers so humiliated feel that, not only their personal valor and honor have been insulted, but that the uniform and rank of the United States Army have been degraded and they do not intend to let it go unchallenged."

¶ According to a bulletin issued from the Division Superintendent's Office at Marshall, on the Texas and Pacific Railroad, Negro passengers will be allowed access to the dining cars after the white passengers have used them.

¶ Injunctions restraining the use of the name Ancient Egyptian Arabic Order of Nobles of the Mystic Shrine by an organization of Negroes, on the ground that it is an imitation of the name of the Ancient Order of Nobles of the Mystic Shrine, have been made permanent by the Supreme Court, which refused to review proceedings in the Georgia state courts.

¶ Having failed in their efforts to prevent Morgan College at Baltimore, Md., from establishing a Negro settlement by decision of the Legislature, the white opponents are now seeking to have the Park Board extend its property, which would prevent this effort.

¶ Magistrate Simpson in New York City has rendered a decision to the effect that the exclusion of Negroes from the swimming pool at the Bronx International Exposition Grounds does not constitute an offense. The court has ruled, however, that ejected persons may file a suit against the management under the Civil Rights' Act.

Dear Reader:—

The circulation of this issue of the CRISIS is 97,000—which shows that our CRISIS family is growing. But we are not satisfied and you are not satisfied when we remember that there are thousands of people in the United States—both white and black—who really need the CRISIS. *Need the CRISIS?* Well, yes! Of the former group—because they should know how black folks are feeling and what they are thinking these days of lofty talk about DEMOCRACY! Of the latter group—because they should know what their dark brothers—soldiers and civilians—on the battle scarred fields of Europe—in the dark and mighty continent of Africa—in the islands of the Sea—in the States of America United—what they are doing, how they are feeling and what they are thinking.

This issue of the CRISIS tells of the Pan-African Congress recently held in Paris at the call of our own Dr. DuBois. The next issue will tell especially of the work of the black soldier in the Great War.

There is no limit to the service which the CRISIS can render to the world in general and to the darker races in particular *except* your willingness to cooperate with us in our attempts to spread the truth, to tear down race preudice, to "Shout the Glad Tidings"!

I have taken a long time to come to the point. If you want to help increase the CRISIS family—here is a suggestion, dear reader:

For the next ten days following your reading of this page see how many new paid up yearly subscribers you can secure. Send their names and addresses plainly written with remittance to this office—and let the spirit of Easter abound!

Sincerely yours,

Business Manager of The CRISIS,
70 Fifth Avenue, New York City.

Have you studied the cover of this issue of the CRISIS? Do you grasp its deeper meaning? It is May Howard Jackson's way of expressing "Brotherhood"—the great message of the risen Christ. This sculpture group is on exhibition at the Independent Art Society Exhibit now being held at the Waldorf Astoria in New York City. "The Child," another of Mrs. Jackson's works has been for two years on exhibition in the Corcoran Art Gallery in Washington, D. C.

Would you like to adorn the walls of your home, your library or your school with photographs of these and other works of this gifted sculptress of the race?

Add e s:

MAY HOWARD JACKSON
221 W. 138th St. New York City

MODERN POULTRY BUSINESS

Edited by a Colored American
A Cornell graduate, a teacher and farmer
Contents of March Number
"Selecting the Layer," by the Association of Poultry Instructors and Investigators at Cornell University.
"The Guinea Fowl," by Miss Viola Springstien
"The Value of a Hen," by M. M. Wilson
Report of the Laying Contest held at Storrs, Conn.
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MEN AND WOMEN TRAINED IN AGRICULTURE
WILL BE IN GREAT DEMAND AFTER THE WAR

"Plans for providing the returned soldier with land are rapidly taking shape. * * * Let us not think of the individual returned soldier, exiled to a tongue of green land between the stony breasts of western mountains * * * but of organic communities of one or two hundred farms with competent agricultural advisers to brace up the technique of those who are willing to learn."—The New Republic.

Secretary Lane is urging that plans and surveys and studies be instituted now so that when demobilization begins, farms and homes may be offered to the returned soldiers on the most encouraging terms.

Under the Smith-Hughes Vocational Education Act, the Government is already training Teachers, Agriculturalists and Mechanics whose services will be in great demand after the war to help these soldiers and rural inhabitants adjust themselves to the problems of reconstruction.

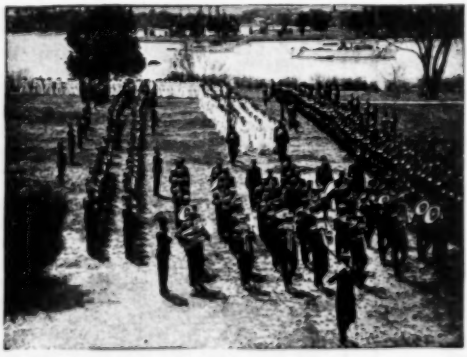
Tuskegee Institute offers the Smith-Hughes Course in:

Teacher-Training Agriculture Mechanics Home Economics

Splendid opportunities for young men and women of purpose, and an exceptional chance for young men who have been placed in deferred classes or exempted. *You may enroll* NOW.

Address, R. R. MOTON, Principal, Tuskegee Institute, Alabama

THE HAMPTON NORMAL AND AGRICULTURAL INSTITUTE
Hampton, Virginia



OVER 650 HAMPTONIANS HAVE BEEN IN NATIONAL SERVICE

The young men are under military discipline, and are formed into a battalion with student officers.

OBJECT—Founded in 1868 by General Samuel C. Armstrong to train selected youth who should go out to teach and train their people. The Institute was designed to instruct Negro youth in morality, industry, and thrift.

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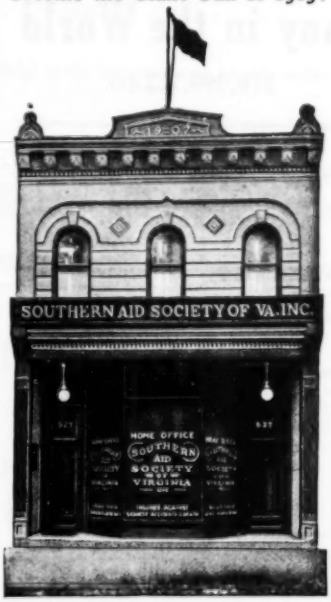

Receipts	
Jan. 1, 1918 Cash Balance brought forward	$88,317.79
Dec. 31, 1918 Annual Income	548,835.64
Gross Receipts for 1918	$637,153.43
Disbursements	
Dec. 31, 1918 Total Disbursed, including investments made during the year	534,496.73
Cash Balance, Jan. 1, 1919	$102,656.70
Jan. 1, 1919 Total Assets	$348,536.95
Jan. 1, 1919 Total Liabilities including Capital Stock	48,676.57
Jan. Surplus Fund.	$299,860.38

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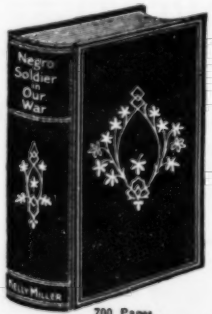

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